



The Japan Christian Quarterly

Sponsored by The Fellowship of Christian Missionaries

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A Report and an Evaluation

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The Editor's Exegesis

This issue of JCQ comes to you from the desk of a new Editor and with the advice and help of a partially new Editorial Board. New regimes bring modifications, innovations, deviations. We want to live up to what is expected and so such changes are in the making. You will notice some additions in this issue and there will be a few more next time. We hope you will bear with us and in the spirit of helpfulness let us know what you think about our efforts. At the September Editorial Board Meeting we gave time to a consideration of what our purposes were in publishing the JCQ and then set about to do our best to fulfill these purposes. The magazine as it comes to you each quarter will be the report of our activities. To let you know what our purposes and aims are let us give you the statement of them as we developed it:

1. The stimulation of missionaries thinking regarding basic mission problems.
2. The documentation and interpretation of events of historical significance in Japanese Christianity.
3. The providing of help to the individual missionary through the sharing of experiences and information.
4. The recording of the "family history" of the Japan missionary group.
5. The creation of a sense and spirit of unity and cooperation among the total Christian fellowship in Japan.

As you can see, this is a good-sized undertaking and we need your help and cooperation. The JCQ will ultimately fulfill its purpose only as it is accepted by the missionaries in Japan as both a valuable source of information and inspiration and means for the expression of views and the sharing of experiences. We invite you to make the JCQ *your* magazine.

We have a conviction that a good magazine should be a work of art, both in ap-

pearance and in content. With this in mind we will be making some changes in format and we hope to include only the best in way of content. And, like a good picture, we think the entire magazine should have a center of focus—a central motif—a theme. All else should revolve around this. Perspective, balance, color, a dozen other factors must be skillfully handled. A picture has an advantage over a magazine in that it is the work of one person while the magazine is the sum total of the imagination, skill and expression of numerous individuals but even yet we hope to make each issue of JCQ a totality, tied together and giving a single impression. Your Editor's *furor scribendi* may prove the undoing of this!

The motif of this issue is the varried and gainful experiences of the Summer months, 1954. A glance at the Table of Contents will indicate the layout. Start with the Editorial, then the thought-provoking article "Whither the Fellowship of Christian Missionaries?" Read the inspirational messages of Rev. W. J. Danker and Dr. Hugh Moreton (I know you *heard* them in Nojiri, but read them this time—catch the full significance of them). Check your own observations of camps against those of Ruth Kalling—and take stock of the extent of your social concern in light of the report of the Kyoto group. Don't everlook the account of the Karuizawa Conference for the Deepening of the Spiritual Life and spend time in prayer over the Sermon of humble pastor Inagaki. When you have finished these and the meaty articles of Dr. Lindstrom and Bill Woodard we feel that you will be a better informed and a more effective *cupbearer* in the Kingdom, Japan sector.

Yours in HIS Fellowship,
The Editor

The next issue of JCQ will be published January 1, 1955—the theme: CHRISTIAN FAITH AND JAPANESE SOCIETY. Check your subscription to see that it has not expired.

APPRECIATION

We take this opportunity to express thanks to Dr. Willis Browning and Rev. James Scherer, retiring Editor and Associate Editor, for their work, a *labour of love*, on behalf of the *Quarterly*. It is our sincere desire to maintain the high standards and excellence of publication that they have attained. Their help and advice in the preperation of this issue has been invaluable.

Congratulation, too, Willis and Ruth on the birth of your daughter!

Could the paraphrase of America's motto "United we stand, divided we're stuck", be a diagnosis of our missionary situation in Japan? Is a spirit of unity an impossibility among the Christian workers in Japan? This Editorial attempts to face this problem squarely and in the spirit of love.

Editorial: Two Ecumenicities?

Evanston as an event has come and gone. Evanston as a spirit and an influence may be a reality for years to come. Geographically Evanston is a few thousand miles and twenty odd hours of air travel from Japan. Historically it may be fifty years from Japan. One could wish this were not so—but the facts indicate the tragic and unwelcome truth that for Japan in the present hour *Ecumenicity* is still only a big beautiful word.

While the delegates were gathering in the Methodist church on the outskirts of Chicago men were kneeling in Japan to pray for the success of the meetings of the World Council of Churches. But not all who knelt so prayed. There were those who knelt to pray that God might thwart the purposes of the meetings and bring to nought all of its plans and programs. Fed on misunderstanding and misinformation the missionary forces in Japan stood divided in their response to the *call* to the churches to *mission* and to *unity*. And, immediately more tragic, they stand divided against themselves.

The Summer of 1954 found the missionary forces arrayed in two camps poised like two ponderous *sumo* wrestlers carefully taking the measure of each other, looking for revealed weaknesses, waiting for the other to mis-step, hurling invectives. This situation was perhaps most keenly pointed-up in the choice of vacation spots. This Summer, as for the past half-century, the heat of the valleys and plains drove the perspiring missionaries to the mountains of Nagano prefecture for rest, relaxation, spiritual fellowship and inspiration. As the Shinetsu line trains made their way laboriously up the steep inclines the missionaries' divisions were accentuated. Some stepped off at Karuizawa—others rode further to Kashiwabara and Lake Nojiri. The choice was not made on the basis of the like or dislike of swimming and boating or of an international atmosphere. Nor was the extra rail fare a factor. The choice was more basic. As in previous years since the war Karuizawa was the *mecca* of the so called Fundamen-

talists and Nojiri was the haven of those designated Liberal. To be sure the distinction was not complete and there were exceptions, even some who looked askance at both camps and defied such arbitrary classification or who basked in the fellowship and blessing of both groups—but by and large this elusive terminology of a by-gone day could be, and was, applied. To the causal observer this may have been interesting, amusing, and very confusing. To the more careful observer a paradox was made plain that cast the shroud of tragedy over the situation.

The paradox was clear. Both camps spoke of the same thing, took steps and made plans with the same purposes, prayed for the same ultimate ends... but their divisiveness, their exclusiveness, their distrust of each other, all defeated their more basic and central design. On one side there was great talk of “spiritual effectivity”—on the other of “effective witnessing.” Dr. Emil Brunner stressed the absolute importance of the Christian “being in Christ.” What we do he said, was not as important as what we *are*. Our problem, he pointed out, is that we are filled with *world-stuff*. The center of life must be shifted from “I” to “Thou.” In the other camp E.V. Thompson pointed out that “we are consumed with our perplexities” and “wrapped up in ourselves.” He laid the cause of missionary ineffectiveness to sin. Australian Joseph Carroll took up the theme here by asserting: “The power to conquer sin is in a Person—we need to say...Lord, *Thy* purity...*Thy* compassion...*Thy* patience.”

And how often in both places was the theme of “Evangelizing all Japan” brought to the forefront! How many in each place were heard to say “A wonderful meeting—the best in years”! How many times the thought found expression that the Spirit of God must move in a mighty way among the Christian forces of Japan if there is to be a change in the life and outreach of the Church of the living Christ here! The *Japan Harvest*, the publication of the Evangelical Missionary Association quotes one leader as expressing the conviction that the Karuizawa meetings were perhaps the preparation for a great work of God—the kind of revival that 100 years of Christian work in Japan has never seen. Dr. Richard Drummond retiring President of the Fellowship of Christian Missionaries writes in this issue of the *Quarterly* (see page 279) of the need of prayer that the Spirit of God may work among us with a “great movement of mighty power.” The irony of it! Both sides seeking the outpouring of the Spirit—but failing to see the message of history as recorded in the Book of Acts: **THEY WERE IN ONE ACCORD IN ONE PLACE.**

Has not Dr. Drummond touched the heart of our difficulty? “We sense in this land,” he says, “the judgment of God rather than His saving power.” Could it be that God is judging us? Could it be that our failure to accept

each other—our distrust of our brother missionary—our secret desires to see God reject and rebuke those we disagree with—these things, could they be the hinderance to the coming of the Spirit of God? The anomaly of our situation is that in Japan we have the self-contradictory existence of two ecumenicities. The group that gathered at Karuizawa was an extremely composite group, an admixture of Christians poles apart in many points of doctrine and polity. So true was this that Norman Grubb was led to comment that he had never seen such “scattered, weird and wonderful agencies” of God gathered in one place! What havoc could have been wrought should someone have maliciously introduced certain controversial issues. But no one introduced those issues—the spirit of love, of *oneness in Christ*, prevailed. “There is heart agreement,” said Grubb, “even though we do not always agree in the head.” This is the basis of ecumenicity! There was an almost equal opportunity for difficulty in the octoroon fellowship of the little chapel in Nojiri—but the same desire, the same sense of *oneness*, held the group together. But each group has drawn the line and has shut itself within a limited *oneness*, a circumscribed ecumenicity.

It is to be regretted that the repeated efforts of the leaders of the Fellowship of Christian Missionaries to open the door to the richer overall fellowship that is possible has repeatedly been met with rebuff or apathy. The ignoring by the leaders of the E.M.A.J. of the definite proposal for a joint meeting of the two groups reveal clearly the lack of desire for total fellowship and a lack of trust in the leadership of the Holy Spirit. Even more to be regretted, however, is the attitude that has developed within the F.C.M. that assumes, almost in pride, that nothing more can be done. There is a growing segment that feels that efforts at fellowship have been made and not welcomed—now let the other side make the next move. This attitude is nothing short of disguised bigotry and camouflaged conceit.

This co-existence of two pseudo-ecumenicities in Japan without a doubt constitutes the biggest problem confronting the mission movement. This is far more damaging and deadly than denominationalism. Denominationalism still tenaciously clings to the right of disagreement and of obstinate allegiance to, even resolute propagation of, distinctive doctrines, traditions and foibles, BUT denominationalism has learned that to lay claim to this right requires that it be vouchsafed to others. Denominationalism has learned the lesson of mutual respect and has acquired the grace of esteeming a brother in Christ even though one could not himself consciously stand where the other has chosen to stand. And, more important, denominationalism has discovered the larger, over-arching

loyalty, the *esprit de corps*, the essential unity of the total *ecclesia*, the Body of Christ. The missionary platoons in Japan have not reached this place of closeness—of understanding.

The Japanese churches have come nearer to this unity than the missionary mentors. To be sure the innate Japanese docility may be a factor here, but even allowing for this there is a desire rooted in conviction and love that holds Japanese Christians together (see the Sermon of Rev. Morito Inagaki, "The Blessing of Working Together," in this Issue). Missionaries should be strengthening, deepening, building on this foundation—not digging at its corners. The presence of missionaries in large numbers and the financial dependance of Japanese churches on foreign support threaten the ecumenicity that has taken root in Japanese Christianity. Now is the hour when the outpouring of God Spirit is needed. Now is the hour when Japan can be reached, if...! *If. If* the missionaries can rise above the sin of "labeling" each other; *if* they can renounce their deviseness; *if* they can grant each other liberty within the bond of love; *if* they can share the resolve of Evanston that says *WE INTEND TO STAY TOGETHER*.

There can only be one ecumenicity. So long as anyone stands outside by his own choice or due to exclusiveness of others, ecumenicity is not a reality in the eyes of the world. The answer lies in the realization that, regardless of what we desire or do, we are *one* in Christ. *Christ is not divided*. Oneness is His. Ecumenicity is our expression of that oneness and is achieved when we grant His prerogatives of call and choice to Him and walk in the path He leads us in, in fellowship with all others He has called. God in Christ *calls...chooses...sends...we respond*.

"By this shall all men know that ye are my disciples, that ye have love one to the other."

R. P. J.

Summer vacations and conferences are rooted in the past and pointed at the future. Rest from past labors—reports of past activity—these lead to plans and preparation for forthcoming service. In this timely article the road ahead for the FCM is clearly indicated.

Whither the Fellowship of Christian Missionaries?

Dr. RICHARD H. DRUMMOND

As retiring president of the Fellowship of Christian Missionaries in Japan, I would like to write a brief word regarding the Fellowship; its nature and functions, and its possible road in the future. The recent happy experiences of the annual conference, the reappraisal of our publications, the enthusiasm engendered by a vision of expanded opportunities for service, all call us to a forward step in faith and action. At this time, a re-examination of the foundations and nature of our Fellowship will help us, I believe, to take that step confidently and in the right direction.

Historical Background

First, let us consider very briefly the historical background.* The Fellowship of Christian Missionaries in Japan was constituted in 1936 to give a new form to the then thirty-five year old Federation of Christian Missions in Japan. The older organization was, its name stated, a federation of missions, not of missionaries. It was for many years the chief means of communication among Protestant missions at the national level, and almost all missions regularly sent their delegates to the annual meetings at mission expense. Although only delegates had voting power, the meetings were open to the public and were widely attended by the missionary community. In the early years, in addition to providing an inspirational conference, the Federation had considerable responsibility for matters of policy affecting all Protestant missionary activity, and

*Those interested in a more detailed historical account are referred to the excellent article of Dr. A. J. Stirewalt, "Historical Background of the Fellowship of Christian Missionaries." In the January 1954 issue of the Japan Christian Quarterly.

thereby, the Japanese Church itself. Fundamental strategy, as well as specific projects calling for cooperative effort, were its concern.

However, such authority and responsibility could not permanently remain the exclusive possession of a purely missionary body. To remove that anomaly, the National Christian Council was formed in 1923, as the organ of cooperation for all the missions and churches. At that time, the Federation decided to continue "for fellowship, education and inspiration." From that year until its last meeting in 1936, the real nature and functions of the Federation were more and more modified in the direction of this stated purpose. However, the basic structure of the organization had never been changed to correspond with its actual nature. As a result, the Federation was succeeded by the Fellowship of Christian Missionaries in Japan as a fitter vehicle to meet the need for missionary fellowship in the new period.

The first executive committee was elected in 1936, with Dr. E. M. Clark as chairman. The two historic English language publications of the Federation—*The Japan Christian Quarterly* and the *Japan Christian Year Book*—became the responsibility of the new Fellowship. It was this Fellowship of Christian Missionaries in Japan that was reconstituted after the war; it continues now to serve the highest interests of missionaries in every way that is open to a non-organized fellowship.

A Voluntary Fellowship

The Fellowship of Christian Missionaries is a voluntary fellowship of missionaries as individuals. It is also an open fellowship. By the latter term, we mean that all Christian missionaries, laboring in Japan, are invited to share in the Fellowship. Historically, it was always understood, and sometimes clearly stated, that by Christian missionaries, evangelical Christian missionaries were meant. That is still the understanding in the Fellowship of Christian Missionaries in its postwar activities.

However, we make no attempt to define the meaning of the word "evangelical." No attempt is made to maintain, by institutional means, the authority of the Scriptures or the spirit or form of classic Christianity. There is no constitution by which we are bound, nor are we compelled to agree to a statement of faith as a condition of fellowship. We believe in the power of God's Word and the ability of truth, spoken in love, to win its way in a gathering of free men. The Fellowship of Christian Missionaries is a simple fellowship, not a church; it does not seek, for itself, for instance itself, prerogatives and authority

belonging only to the Church of Jesus Christ. But as simple fellowship, the Fellowship of Christian Missionaries issues a call and an invitation to spiritual fellowship to all evangelical Christian missionaries in Japan. We believe that the broad and historic framework of the Fellowship of Christian Missionaries offers just that combination of freedom and continuity with the best that is needed for an effective evangelism in this day.

The main purpose of the Fellowship of Christian Missionaries is still to promote fellowship, education and inspiration among missionaries. Perhaps a word regarding the missionary function itself would be helpful at this point. The word "missionary" seems to be a direct translation of the Greek word *apostle*; it has always meant, basically, one sent in fulfillment of the Lord's commission. In that sense, there seems to have been missionaries in every period of church history. In fact, it would surely be impossible to find any period, no matter how "dark," which does not give evidence of missionary activity. Generally, the stream or direction of sending, at any one time, seems to be in one direction, as in the recent sending of missionaries from Western Churches to the Orient and Africa.

However, in the early church in the Roman Empire, a very remarkable fluidity prevailed, with missionaries or traveling prophets continually going back and forth; so that after the first apostolic generation, no one country could be said to be entirely sending and another entirely receiving.

The Needed Revival of Reciprocal Sending

In our own day, the most discerning Christian statesmen have come to feel that the highest strategy lies in a revival of this reciprocal sending. In other words, the future course of action is not for Western churches to stop sending missionaries, but to be prepared to receive them in increasing numbers. Such sending of missionaries, then, is not only an historic, but also a permanent strategy of the highest importance in the world wide task of the Christian Church. These missionaries can be said to be performing a special function in the overall strategy of the church; they are specialists. The Fellowship of Christian Missionaries, of which we speak, is then, a fellowship of these specialists; these special workers in the Christian Church.

There will be a continuing need for fellowship among these specialists in the Church. They have problems that are peculiar to their own life and work. These workers may be called missionaries or, some prefer, fraternal workers; but whether they serve as an American in France, a Norwegian in Japan or

an Indian in Nepal, their sense and experience of the same special mission, under their common Lord, draw them together in a unique way. To furnish the opportunity for these specialists to come apart once or twice a year to share experiences and enjoy communion with their Lord and with their brethren of the common task is a spiritual contribution of no mean significance.

We of the Fellowship of Christian Missionaries are confident of the importance of our task, and we earnestly desire to execute it better. We wish, of course, to provide the opportunity for a reappraisal, on the broadest level, of all the problems facing missionaries in their special service in the Church of Christ. But, above all, we desire conferences that offer genuine spiritual refreshment—a need common to all the Lord's people. As missionaries serving in Japan, we are particularly conscious of the need of prayers that the Spirit of God be present and work in our midst. We also know the need of prayer that the Spirit of God may work in the Japanese Church with a great movement of mighty power. We seek to be helped to pray these prayers.

Christian Work Beset With Difficulties

If we study the history of the Christian in Japan, would it not be candid to say that *in the past nearly one hundred years of Protestant missionary activity, there is hardly anything that could fairly be described as a sweeping movement of God's Holy Spirit*. I speak, to be sure, with genuine compassion, realizing the terrible difficulties that have beset Christian witness in Japan. Etsuko Sugimoto, the sensitive Christian author of "A Daughter of the Samurai," writing shortly after the year 1920, told how, until well into the Meiji Era, in southern Japan, the Tokugawa persecution of Christians were still remembered "with shuddering horror." Evangelism, in this country, with its fresh memories of three hundred years of a spy ridden police state, of savage persecution of Christians, has called for an almost divine patience in the evangelist and heroic fortitude in the convert.

The famous Dr. Ibuka, one of the early presidents of Meiji Gakuin, was led to Christ as a young man. The missionary, who had been the human agent in this conversion, asked young Ibuka what evidence he could offer of his faith so as to warrant his receiving baptism. The latter replied in his Japanese idiom, "There are many things that I do not yet understand, but you can cut off my neck for Jesus." Such was no idle statement; there was, in those days, a very real possibility that a Christian convert be compelled to make his final witness in that way.

There can be no doubt that converts to the Lord, won under these circumstances, represent a genuine work of the Holy Spirit. But would it not be truthful to say that, by and large, the hearts of the Japanese people were shut in dread, and, at times, almost loathing of the Christian religion. We know that political factors entered strongly into the forming of this condition, but the fact is that the Spirit of God did not have free movement in any class of people. We cannot see His movement here as He seems to have moved or to be moving in China, Korea, India or Africa. *We sense, in this land, the judgment of God rather than His saving power.*

For these reasons, the Fellowship of Christian Missionaries wishes to encourage the earnest prayers of missionaries and Japanese Christians to seek from God a movement of His Spirit in power. *We covet some action of the Lord that will touch the Japanese soul, capture its imagination, and take firm hold of its motivating springs of action.* There seem to be times and seasons in the economy of God. Perhaps now is the time.

A Sense of Perspective Needed

As an aid to the fulfilment of our great desire and hope, the Fellowship of Christian Missionaries, working from our human standpoint, is trying to give to missionaries and, through them, to the Japanese Church a proper sense of perspective—a view of the Christian movement in Japan as a part of the larger whole. We frankly need the encouragement coming from accounts of the work of God beyond the shores of this land. For that reason it is our policy to encourage the coming of key Christian workers from abroad to share with us their experiences of God's Spirit at work in their lands. The coming to our recent conference of the distinguished pioneer missionary and Christian statesman, Dr. Archibald Campbell of Korea, is an example of that policy. Many missionaries would like to summer in Japan; it is not impossible for some to do so, at least on a rare occasion. In the future, we believe that we shall be able to welcome missionaries or national Christian leaders, not only from Korea, Formosa and Hongkong; but also from the Philippines, Indonesia, South East Asia and India.

Finally, I should like to conclude with a word regarding the relation of the Fellowship of Christian Missionaries to the new ecumenical task facing the Christian Church in Japan today. The situation has greatly changed from that of the first few years immediately following the war. The United Church of Christ in Japan (Kyodan) has moved from its former, almost totally dominant,

position to that of being essentially the largest Protestant denomination in Japan. Many had hoped that the Kyodan would fulfill the desire, beginning with the very first Japanese convert to Christ, for one Protestant Church in Japan. Without going into the reasons, is it not a fact that that desire has not and cannot soon be fulfilled? If such is the case, *surely the time has come for a calming of feelings, for a serious attempt at ecumenical relations and spiritual communion by other than organizational means.* Perhaps that is the new ecumenical task in Japan today.

The pre-war missionary endeavors of eighty years resulted in powerful churches—the largest of which was the Nihon Kirisuto Kyokai; of Presbyterian-Reformed tradition. One of the great facts of post-war missionary activity is the coming, in large numbers, of missionaries whose traditions did not proportionately play such an important role in pre-war Japan. I refer to the missionaries of the various Lutheran Churches of Europe and America, those of the Southern Baptist Convention of the United States, and a considerable number representing independent missionary societies in various countries. At this early period, the labors of these workers have not yet resulted in indigenous churches of a strength commensurate with the great increase in the number of missionaries from abroad. However, the consecration of these people is unquestioned, and it is surely proper to assume that God will bless their efforts; and that strong churches will arise as a result of their endeavors.

In other words, we are compelled to recognize that the balance of power may be changing. It is the earnest hope of the Fellowship of Christian Missionaries that, from its modest position, it may be a means under God, of offering spiritual refreshment to missionaries and of serving in the promotion of peace, mutual love and understanding in the Church of Jesus Christ in this new day. *We believe that this is the will of God for us.*

“We missionaries have to be in Japan on an *undiscouragable* basis.

H. Dean Leeper, *Quoted by*

Hal Shorrock in the Memorial

Service for Dean.

Korea is Japan's next door neighbor though at times they are not too neighborly. The Christians of the two countries should find a rich fellowship and avenues of mutual understanding. This message given at the Nojiri Conference provides a background for such relationships. The evident contrasts between Christian work and growth in the two countries as brought into sharp focus here should cause a rethinking and re-evaluation of the work in Japan.

Evangelism in Korea

ARCHIBALD CAMPBELL

On the south east coast of Korea is a small seaport called Pohang. Many years ago a church was born here and grew steadily. Eventually a fine two-storey edifice was built in the heart of the town and a mantle of ivy gave it an air of gentle dignity.

In the summer of 1950 the Communist army took Pohang. It was found that they had made the church their headquarters. The ROK 3rd army was fighting on that sector. They came to the senior American advisor, Col. Emmerich, virtually the commanding officer and asked, "Shall we fire on that Christian Church?"

Tho a devout Christian, Col. Emmerich replied, "Certainly We cannot do otherwise. And I shall get word to the Battleship Missouri to fire on it too."

A KMAG major told me later that the "Mighty Mo" had fired on that church for 24 hours and never hit it! Col. Emmerich later added, "And we were up on the hills firing at it too, and we couldn't hit it either."

There it stood amid the ruins. Everything around it pulverized. When Bob Cadigan, Editor of Presbyterian Life, visited Pohang in the winter of 1950, he took a photograph of the church and put it on the front of his magazine. Beneath he quoted the familiar hymn,

"Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore."

I take that church at Pohang as a symbol of the Church of Christ in Korea

standing amid the ruins. The quotation does not exactly fit, for the church is not waiting for peace. It has been carrying on and pressing forward all through the fighting and into the armed truce period.

Seventy Years of Missionary Activity

This year marks the seventieth anniversary of the day when Methodist Appenzeller and Presbyterian Underwood joined hands and jumped off the boat together so that neither could say he was the first Protestant missionary to arrive in Korea.

In that seventy years a great Church has come into being. Recently, in America, as I was about to speak, the congregation sang,

"O, for a thousand tongue's to sing
My great Redeemer's praise!"

I thought to myself, "Mr. Wesley's wish has been fulfilled in Korea. He has got his thousand tongues. And he has them a thousand times over! For now in Korea there are a thousand times a thousand—a million—tongues who sing our great Redeemer's praise.

There have been many reasons that have brought this about, but no one can say just which are the most important.

There was the political situation. When Korea lost its independence, its pride was broken. People were not only willing to listen to the Gospel but many found great comfort in it.

There was the fact that there was no organized rival religion. Buddhism had been very strong in Korea centuries ago. But it had started meddling in politics and become both ambitious and corrupt. The people revolted against it and virtually drove it out except for the monasteries in the mountains.

There was the Korean alphabet—perhaps the most scientific in the world—which produced a high rate of literacy. Not only could tracts and other literature be used effectively, but local native leadership could readily be developed.

Then there was the basic Korean psychology which seems to take so naturally to deep personal religious feeling, and with it the universal belief in *Hananim*, the one great holy and righteous God of Heaven.

But many missionaries believe that a very important factor was the policy laid down by the pioneers and generally adhered to through the years. One element in this policy is the belief that the primary objective of the missionary was not to save souls. His purpose should be the establishment of and develop-

ment of a soul-winning church. Of course it is necessary to win souls to do this first, in order to create the church, and secondly, as an example and a stimulus to the believers. But a few hundred or even a few thousand foreigners can never evangelize a nation. The people themselves must do it.

Missions in many lands have assumed that the national church has the prerogative of caring for and developing itself and the missionaries' main responsibility is preaching the Gospel to the non-Christians. Leaders in Korea have opposed this idea. They have insisted that the responsibility for forward evangelism of all kinds rests with the Church and not with the mission. Whatever evangelistic work the missionary engages in should be done through the Church and with the Church and as a worker within, and not outside the Church.

Primary Missionary Responsibility not Evangelism

I do not mean to imply that missionaries in Korea have controlled or dominated the Church. They couldn't have if they wanted to. The Presbyterian Church has been independent for forty two years and always several jumps ahead of the missionaries. Today it is far out of reach of anyone wanting to "boss" it. It has been the policy of our Mission to exercise no eccleastical functions whatever. The Mission or station or individual missionary never did hire or fire any church workers or evangelists. No plans or appropriations for evangelistic work were made by the Mission as such. If the missionary performed eccleastical duties such as baptizing, administering the Lord's Supper or acting as moderator of a Church session (none have ever been pastors of individual churches) it was only as a member of the Korean Church (or Presbytery) and assigned there to by it on an equal footing with a national. No money from America was used for pastors' salaries or for church buildings or for upkeep, with the exception of a small amount for buildings in a few very special cases. That's the reason the Mission has not been abolished. There was nothing to abolish. We only took care of ourselves, anyhow, at least as far as the evangelistic work went.

The efforts of most of the missionaries have been within the Church, caring for it, developing it and training leaders. Schools were established not as bait or as an opportunity for winning intellectuals to Christ, but for the purpose of educating the children of believers and from them developing leaders. Bible institutes for training unpaid local officers and Sunday-school teachers (not pastors!) have held a most important place in the program. District Bible Classes or conferences, usually in the winter, when farm work is slack, have

played a very great part.

We believe this was basically our Lord's own way. He did teach the multitudes by the seashore and on the hillside but His main work was with twelve men. When He said, "I will make you fishers of men," He did not have in mind hook-and-line anglers, as so many sermons assume. Peter and John were *net* fishermen. And He said, "The Kingdom of Heaven is like unto a net." He gave Peter the keys to the Kingdom of Heaven (not Heaven itself!) and Peter used them first on Pentecost to open the Church to the Jews and again at Cornelius' house to open it to the gentiles. The Church was to be the instrument by which the Gospel was preached.

Dr. Mark Matthews, in a book on Church management, tells his fellow ministers, "Remember your church is not your field but your force." In Korea, most missionaries have tried not to work bare handed, that is independently, but with this instrument, this tool, the Church.

Strangely, General James Van Fleet, the famous commander of the U.N. forces in Korea, has advocated a policy very similar to this in military affairs. He argues that the job of the American army and the American GI is not to fight the enemies of democracy themselves, but to train the armies and soldiers in the countries most affected, to do the job. American soldiers should go into direct combat with the enemy only as an emergency until the nationals can be trained to fight for themselves. American soldiers are far more expensive, harder to maintain and in the end, less effective fighters. Much the same could be said of foreign missionaries as soldiers in the warfare "not against flesh and blood."

The Korean Church has always been several jumps ahead. Soon after Dr. Underwood arrived in Seoul, he was waited upon by a small group of Koreans. "We are Christians. We live down by the Yellow Sea. We would like to have you come and visit our "church."

"But we missionaries have only just arrived. How could you have a church there?" he asked.

"Oh, some of our people went across to China and there heard the Gospel and came back and told the Good News to others."

On his first visit, Dr Underwood baptized more than a score, after examining them thoroughly both in doctrine and in practice.

Some years ago I was driving a delapidated Overland up the frozen Yalu River. I had a breakdown late in the afternoon. I found I could make a temporary repair, but I would not be able to reach my destination. I knew there was a church a few miles ahead. I had never visited it, but I knew some

of its leaders. I sent my boy ahead to make arrangements for spending the night there. I patched up the trouble and came limping along at dusk.

The elder met me at the river road and took me to his home. As we were having dinner, he asked if I would have a service that evening.

"Yes, but how will you get the people together?" I asked. There was no village. It was a farming community.

"Oh, we'll send boys around," he replied.

I expected twenty or thirty at the most. I was amazed to find 230 gathered in a fine modern building with bell tower, choir stall and organ. When the service was over, the elder came forward and remarked, "You know, you're the first missionary that has ever been here."

Churches Grew During the War

Through the tragedy of war the church has pressed forward as never before. As many of the Christians of the north as could have fled to the south. Some over the 38th parallel before the invasion and many more after the UN push to the north and the subsequent invasion of the Chinese communists. Wherever they have gone, tho living in hovels and pig styes, they have set up churches, winning their southern brethren. On Cheju Island, where many refugees were taken, they set up forty new churches, which remain today though the refugees have departed.

Korea is open to the Gospel more than ever. In the city of Taegu, where I live, at the beginning of World War II there were seven Protestant churches. When we returned in 1947, there were seventeen. Now there are one hundred and seven!

One of the prisoners of war, freed by Syngam Rhee in June 1953, entered our theological seminary to continue his course started in the north. During the winter vacation I sent him out to an unchurched village. In two months he had 250 new believers meeting regularly.

A Praying, Tithing Church

Suffering has brought the Korean church to its knees. Since the communist invasion began, there has been a pre-dawn prayer meeting in every church every morning. It is the only country in all the world where the Catholics wake up to the sound of Protestant church bells. Even Billy Graham wouldn't believe this when he visited Korea in the winter of '52. "You don't mean every

church. Not that one that we saw today where they are just starting to build!" he asked his companion, Bob Pierce.

"I dare you to get up at 4.30 tomorrow morning and find out," replied Bob.

They did. And they found 189 gathered in the darkness and cold. No roof, no walls, no floor. Each one had brought a stick of fire wood to sit on for the ground was frozen.

So they meet to pour out their souls to God for their country and for their church.

The Church has learned to give, although it was always self supporting. The city of Andong was 90% destroyed. The people had fled from their homes as the communist tide approached. They had spent two months in pine bow shelters on the mountain sides far to the south. I was invited to hold a Bible conference in the Central Church, which had miraculously escaped, the following December. The pastor told me that in the Thanksgiving collection the people had given three times as much as they had the year before.

"How can that be possible?" I asked in amazement.

He replied, "They all tithe now, not just some of them." Then he added, "They have learned that the things that are seen are only temporal and the things that are not seen are eternal."

During the bitter fighting a Chaplains Section was set up in the ROK Army. It may be the first to be officially established in the army of a so-called mission land. American advisors tried to pigeon-hole it. "This isn't a Christian country. why should they have Christian chaplains?" they asked me. But we finally got it through. Now there are 300 in the army, 29 in the navy and 13 in the air force. 50 more serve in the veterans' hospitals. They had to win their way against opposition at first, but now the commanders call for them. The non-Christian Chief of Staff of the ROK Army cried to me enthusiastically, "Please do all you can for the Chaplains Corps. We need them very much!"

They report that 20% of the army are now professing, regularly attending, Protestant Christians. This means that more than 100,000 soldiers have been won to Christ. Sometimes 50% of the men attend the services.

When I visited the "West Point of Korea," out of something over 400 students, about 300 came to the meeting. The commanding General said, "I hope all these young men become Christians." An American KMAC captain told me later that they had organized a Bible Class and asked him to teach, there were 180 in attendance.

I asked a group of 100 Christians in an army hospital how many had been

believers before the war. Five hands went up. Then I asked how many had heard the Gospel before. Five more hands.

Bible Clubs Effective

Years ago one of our missionaries tried to set up night schools for the many poor children who could not afford the fees in the public schools. The educational authorities would not allow them without permits, qualified teachers, endowments, etc.

"Can we teach the Bible?" the missionary asked.

"Yes, but nothing else."

So a curriculum teaching the three Rs was worked out using the Bible as a text Book. A Christian character program was developed based on Luke 2:52, covering the physical, intellectual and social sides of life. Much Scripture memorization was included. Students and volunteer teachers were employed and church basements used as class rooms. They were called "Bible Clubs."

Many of these former students are now active ministers and they have started such groups in their churches.

When the millions of refugees came down from the north, with swarms of children, many of them orphans, Bible Clubs were a natural. They sprang up all over and seminary students were used to coordinate them. And now 65,000 children are getting a Christian education and character training.

Did some one mention "Child Evangelism"?

A Church of Martyrs

Many Koreans have been added to the "Glorious Company of the Martyrs."

Pastor Sohn Yang Won's two sons had been condemned as rightists by a "people's court" and shot, when communist infiltrators seized control of a ROK army training camp in southwest Korea in 1948 and took the city of Yosoo. When the loyal troops retook the city a few days later, and the reds escaped to the mountains, the collaborators were arrested, including the young man who had denounced Sohn's two sons. But the pastor went to the trial and pled for the life of this young man.

"I know he was responsible for the death of my boys," he said, "but they were ready to die. This man is not. Please spare his life and give him to me. I'll bring him up as my own son. I'll teach him to know the Lord Jesus."

The judge was so impressed that he consented. Later, when the commu-

nists took that province, Pastor Sohn did not flee because he felt his duty was to care for the leper hospital, since the missionaries had left. But the reds killed him. The young man did flee, however, and is now studying in a theological seminary. At a memorial service for Pastor Sohn he spoke and said, "Saul of Tarsus has again become Paul."

Sometimes GIs ask me, "Do these Koreans make good Christians?" I feel like replying, "What do you mean, like you?"

One officer said, "Oh they're Christians for what they can get out of it."

I thought of Lee Sung Doo. He was the brightest boy that ever studied in our Christian academy in northern Korea. I helped him to go to college, where he won highest honors. He came back to partially pay his debt by teaching in the School.

When the academy refused to go out to worship at the shrine of the Sun Goddess, the police closed it. Another group organized, seized the buildings and reopened it. A number of the students and a few of the teachers returned. Sung Doo was influenced by a colleague to join in. The war came and I lost track of him.

In December of 1950, when the Chinese communists were invading Korea, Sung Doo's brother arrived at my home in Taegu, a refugee, dressed in a ragged woman's overcoat. I asked him about his brother.

His face brightened up and he said, "Oh, he was so ashamed of what he had done. He bitterly repented soon after. He swore he would never go against his conscience again. He determined to die first. Well, he kept his promise. He died twice to make up for his first mistake."

I said, What do you mean, 'he died twice'?"

Again his face brightened, "After he had found repentance he went to seminary and was ordained as a minister. The seminary in Seoul invited him to be a professor. But he felt that would be running away. Finally the communists arrested him and condemned him to slave labor in a mine. He refused to work on Sunday. They beat him continually. They would pour water through his nose until his abdomen was inflated and then jump on him. Each time they gave him a chance to go free if he would just agree to the communist line. But this time he really held firm. One day they beat him so badly that they thought they had killed him. They threw him into the river. But his people fished him out and brought him back to life.

"He still could have escaped over the 38th parallel but he refused. He said again it would be running away. He told me that if I ever met you to tell you how ashamed he was, but that he would show that he had repented by dying

for his Lord. The communists found him again. This time they shot him. So he kept his word. He died twice!"

I shall never forget the look of brotherly pride in the shining eyes.

We may think of the words of another hymn:

"Faith of our Fathers, living still,

In spite of dungeon, fire and sword,"

There have been many dungeons in Korea. Japanese prisons, communist prisons, American POW stockades. There has been much fire. The homes of ten million people burned up. There has been a lot of sword—and bombs and machineguns and cannon. But the faith of our fathers—not their fathers—is living still.

"Oh, how our hearts beat high with joy,
When e're we hear that glorious word."

An Era of Promise

"This era is the era of greatest promise—promise of frustration, anger, jealousy, and problems—and the greatest promise of enrichening spiritual relationships *if we can first unite our hearts and spirits in Christ* and then sensitively act and think as Japanese, American, or African Christians. *This will be a tremendous test for all of us.*"

Dean Leeper

A Prayer For Our Age

"God, help us not to cringe in the face of the Challenge that is upon us. Move in the pressures; move in the conflicting forces; move them in upon us, Oh God, until we can cry out for Thy Grace, Thy Mercy, Thy Judgment, Thy winnowing fire of love to clear the path for us to follow. In Christ's name, Amen."

Dean Leeper

Quoted by Hal Shorrock in "The Message of Dean Leeper's Life" at Dean's Memorial Service.

We feel that the heart of the Nojiri Conference of the Fellowship of Christian Missionaries was the fellowship in worship—our mutual coming into the presence of God. We print here two of the three sermons delivered in the Worship Services in the conviction that read and recollected in tranquility they will be all the more meaningful. We regret that no recording was made of the message of Dr. Emil Brunner who spoke without a manuscript.

Two Sermons

I

Witnessing for Christ

W. J. DANKER

Text: 1 Cor. 2:2 "For I determined not to know anything among you save Jesus Christ, and him crucified:....."

Each one of us missionaries has covered thousands of miles and spent thousands of consecrated dollars to come to Japan because our Risen Lord told His followers on a green hill top, "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.). Whatever our special task in the Kingdom it has validity only as it carries out this high and holy purpose which, I am sure, beats in every heart here present. Missionaries are conscientious people. We shudder to think that we could be guilty of the mistaken zeal of the Pharisees, to whom Christ said, "Ye compass land and sea to make one proselyte and when he is made ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides." From a year of frustrating, wearying battle against the sinful flesh—both our own and others'—we have retreated to this quiet place of peace and beauty—and the weariness drains from our spirit, anxiety relaxes its grip on our hearts, as we resolve that with God's help we shall make a new beginning. Forgetting the failures that are behind, we shall be witnesses—witnessing not to our own state of confusion, not to our own self-righteousness, not to our own spiritual immaturity and moral blindness, but Witnessing for Christ.

We can do no better than adopt the resolution of the Apostle Paul as he faced his difficult, problem-filled young church at Corinth, "I determined not to know anything among you save Jesus Christ, and Him crucified." Paul probably told himself, "These Greeks love the complexities and profundities of philosophical thought. They are a highly cultured and literate nation. They idolize the eloquent orator, and a teacher is

even more revered than a parent." But to a nation schooled in logic Paul brought a message that violated its rules. To a people who made the human mind their god and worshipped reason's cool and chiseled features, Paul said, "Take captive your reason."

Paul witnessed by a message that rested not on clever philosophizing but on facts. He made no apology to his cultured and literary age for the bluntness and simplicity of these supernatural facts. "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." He knew that his efforts to make the message palatable to man could only weaken it. "Not with wisdom of words, lest the cross of Christ should be made of none effect." (1:17). He let it stand in its own crude, rugged, unchiseled simplicity. Around him the sculptured glory that was Greece, and the ordered grandeur that was Rome. And on Paul's side only a rough, uncarved Rock. But it was the Rock of Ages foretold in Daniel, the stone cut out without hands which rolled down from Mt. Calvary and destroyed the carved and golden idols of the Athenian Acropolis and the iron power of the Seven Hills of Rome.

He who starts carving around on the Rock of Ages with the chisels of his human reason and logic will make of it an idol like those of Greece and Rome which it crushed.

The powerful paradoxes of the Gospel must stand. A sinner is damned for the evil thing he is and the evil things he has done, yet is saved not by what he himself becomes or does, but by the perfection Christ is and by the perfect sacrifice He made two thousand years ago and ten thousand miles away. That Christ is completely human and at the same time entirely divine. The Bible through which He and His Gospel comes to our generation is another way in which God became man. Like Christ, it is human and yet the divine truth of God—the only source and guide of faith and life.

These are some of the granite paradoxes that are intellectually indigestible to natural man, as foolish to the cultured Japanese as to the wise Greeks, as much a stumbling block to them as to the stubborn Jews. And yet though Paul was prepared to go to any lengths to win the souls of men to the Crucified Christ, even declaring himself ready to go to hell for the salvation of his countrymen, he never considered trimming his unacceptable message to meet their logical objections. Probably no one had more trouble reconciling themselves to the doctrine of the resurrection from the dead than the rational Greeks. Yet they were the very ones who in this letter got 58 emphatic verses straight, on the resurrection of the dead from an uncompromising Paul. Anybody who denies either side of a Biblical paradox is in serious trouble. He who destroys these supernatural paradoxes denies living truth and invents synthetic dogma that cannot save a titmouse.

Reason and science have their province. Faith is a poor tool for investigating how many teeth are in a horse's mouth. The scholastic doctors at the University of Paris had a long disputation on that subject one day. And it took several hours and several dozen quotations from Aristotle before one intrepid soul had the temerity to suggest that they open a horse's mouth, look in and find out.

At the other end of the spectrum and closer to modern man's 20th century brand of learned ignorance and knowing stupidity is this tale from a U. S. Army Officers' Club

where the conversation had turned to religion. "I was raised on scientific method," asserted a major who was an avowed agnostic, "and no one has ever been able to prove to me scientifically that God exists." As he swept the group with a challenging glance, he saw with some discomfort that he had been quietly joined by the chaplain. The major started to apologize.

"It's quite all right," the chaplain answered him. "As a matter of fact, I was interested in your argument because it is so close to a problem of my own. As you know, I was raised on theological method, and no one has ever been able to prove to me theologically that an atom exists." "But whoever heard of finding an atom by theology?" the major protested. "Exactly," agreed the chaplain.

Science is a poor tool for investigating Christ Crucified and His salvation from sin. That is like trying to fly through the air in a submarine. Here our soul-winning knowledge of the way of salvation comes not from man's investigation but from God's revelation. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:19.

Christ was crucified once on Calvary but men are crucifying Him every day on the rigid cross of their own reason. We are here in Japan to forget ourselves, to become all things to all men, to identify ourselves with the people among whom we serve Christ, but we are not here to make our infinite Savior fit into the grotesque and twisted mold of man's limited and little minds—our own or anybody else's. We are not here to preside over the liquidation of the Gospel.

I know an earnest Japanese youth who reads his Bible with two pencils in his hand, one red and the other blue. When he reads a passage he likes he underlines it in red. When he reads a verse he doesn't like he marks it in blue. This poor, presumptuous young man doesn't realize that it is this Book that judges HIM and not vice versa.

The giant paradoxes of the Gospel don't have to worry about satisfying man's logical faculties because they stand solidly on historical accomplished fact, and come from the mind of God. Paul knew that these are the siege guns "mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4,5.

Christ Crucified and Risen Again! By these supernatural, suprarational paradoxes we shall conquer.

A newspaperman come recently from Moscow tells how he heard an atheistic lecturer spend 90 minutes attacking the Christian faith, demonstrating that it was only an appendix of dying capitalism. After he had finished he asked for discussion. A shy village priest asked for permission to make a statement. The speaker said, "Not more than five minutes." "I shall not be so long" replied the priest. Then he turned to the audience with the traditional Russian Easter greeting, "Brothers and sisters, Christ is risen." As one man, the audience replied, "He is risen indeed." "I have finished," said the priest. "I have nothing more to say." That broke up the meeting.

Among the philosophic, pleasure-loving Greeks as everywhere else Paul had only one

paradoxical message, "I am determined not to know anything among you save Jesus Christ and Him crucified."

II—But when Paul said KNOW he meant more than intellectual knowing, more than a message from his lips. He also meant A FAITH FOR HIS HEART. You cannot preach Christ Crucified effectively unless you know Him in your heart. For Paul to know Christ meant something deeper and higher than merely knowing the right verbal formula. He needed nothing more than Christ and Him Crucified. But Him he wanted to KNOW ever and ever better and more intimately with his innermost soul and being. It was for this knowing of the heart, this faith that Paul cast all his Hebrew lineage, his rabbinical learning, his pharisaic righteousness behind him. "I count all things but loss for the excellency of the KNOWLEDGE of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. That I may KNOW Him, and the power of His Ressurrection."

Paul urged Timothy to hold fast the Gospel in the form of sound words, but that did not mean he was satisfied with a formal faith. He confessed, "Christ Jesus came into the world to save sinners, of whom I am chief." (1 Tim. 1:15). Because he had come to know in his own heart and life the abounding grace and forgiving love of God Paul also could not thank God enough for the privilege of being Christ's messenger and preaching Christ's message.

This is a time to renew and deepen our knowledge of Christ by repentance and faith, lest having preached to others we ourselves should become castaways. Even as we stretch every nerve to know Jesus ever better through His holy Word and his gracious dealing with us, we realize that we know Him only because He in love first knew us and made us His own through the Gospel of the Crucified. "I KNOW my sheep," said Jesus.

III—To know Christ and Him Crucified means more than a message to say and more than a faith to hold. It means LIFE TO LIVE.

1 John 2:1-3 says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins and not for ours only but also for the sins of the whole world." And right after this glorious proclamation of full forgiveness by a world-wide Savior come these significant words, "AND HEREBY WE DO KNOW THAT WE KNOW HIM, if we keep His commandments."

To know Christ Crucified will result in more than the ability to recite John 3:16 and more than giving it an intellectual or emotional assent. It means living a CRUCIFIED LIFE. Paul witnessed for Christ not only with his message but also with his life. "God forbid that I should glory, save in the cross of our Lord, Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14).

A crucified life is not easy to live. It will help us to remember that Paul, also, had much trouble with his sinful flesh. "O wretched man that I am, who will deliver me from the body of this death?" HIS performance was also below his ideals. But the faith in his heart relentlessly pressed for expression in his life and he could not be content

with the foothills while the mountains beckoned and like he two men in the thirties who did NOT quite succeed in conquering Mt. Everest, it could be said of Paul and the other apostles, "When last seen they were making for the top."

Some deem the verbal witness enough. Some feel the testimony in life and works is sufficient. Neither is complete without the other. The Gospel of Crucified Love must be both spoken and dramatized. We are part of Christ's audio-visual aids, a living puppet show to glorify the Crucified. Paul knew the strings that tied him hands and feet and lips to the Crucified: "The love of Christ constraineth us." The Gospel we preach and any good deed we may do are not ours but Christ's. By our fruits they will know us. Men will take knowledge of us that we have been with Jesus.

What of the results of our witnessing? That is not our responsibility. That is in the hands of God and His Holy Spirit. Christ loves the Japanese people and would have us love them as He does. His heart leaps over every sinner who repents and breaks over every one who rejects Him. But Christ has no need for success at any price in Japan. To some few precious souls our witness will be for salvation and to a great many it will be for judgment. There is no special royal road for Americans or for Japanese to get to heaven. There is only the offense of the Cross, the foolishness of preaching, and the stumbling block of the Gospel. But whether we serve in a country like Korea where I saw hundreds and even thousands crowding the churches or in a country like Japan where we preach to a handful, it is equally important that we be true and faithful to our charge. "This gospel must first be preached for a witness unto all nations and then must the end come."

But the witness shall not return void. Last year a Buddhist priest of the zealous Nichiren sect had as one of his temple duties turning off the radio when the Japan Lutheran Hour came on the air. This year that 26-year-old priest was baptized at our Tokyo Lutheran Center. He not only knew that he had been saved, but he knew what he had been saved FROM. At his baptism he made a complete and forthright confession before the assembled congregation: "Six months ago I was not only an idolater, but a teacher of idolatry."

Another Lutheran Hour Listener in Niigata Prefecture on the other side of Mt. Miyoko died, and when they opened his last will and testament, they found a written confession saying, in effect, "I believe in Jesus Christ my Saviour and commit my soul to him."

In this sign you will conquer!

Fruits you will have in rich measure amid cross-bearing if you go back to your labor determined not to know anything save Christ and Him Crucified in your message, in your heart and in your life. AMEN.

II

God Working Through Us or God Government of Man

by HUGH MORETON

Deut. 1:6. "*The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mountain.*"

The sojourn of Israel at Mr. Horeb was vital. Here the nation received its Law, expressive of God's grace. Its national Constitution was perfected; in very deed it was a Theocracy with people subject to God's throne. A system of worship was vouchsafed symbolizing the people's distance from God through sin and the possibility of approach by sacrifice.

With all this achieved, the word was spoken calling them to a practical realization of the fact that they were God-governed. In the words of the text they heard the Divine message, they obeyed the Divine command, they marched through that great and terrible wilderness to the margin of the promised land.

The sequel, one of failure and consequent discipline, is graphically narrated in Numbers. After forty years they returned to Kadesh Barnea. There Moses their great leader ere he left them uttered the farewell discourses preserved for us in Deuteronomy. The words of our text constitute the prologue of the first discourse. Confronting the people whom he had led for forty years through varied experience, the first words from his lips remind them of the hour when the first command to them had been launched by God. Our text was spoken after the forty years of this experience and introduce us immediately to our theme. Our meditation will assist us to understand the method, the purpose, the issue of that Government and suggest our relationship thereto. I might say that I am not now referring to the wider fact embracing all creation but I should at least mention in passing that no man can escape from God's government. There is indeed no part of the universe beyond His authority and power. We need to be reminded of this fact for our comfort. God has never vacated His throne, neither has He handed over the affairs of the universe or our small world to any one. We also need to be warned. Men and nations inevitably condition their experience of God's government by their attitude, but escape it they cannot. A man can fling himself haughtily against the bosses of God's shield and be shattered or he can nestle beneath the panoply of God and have His rest. Nations can cast off restraint and laugh at God but He will hold them in derision when their calamity comes. This is all the wider aspect of God's government.

Beyond this God actually immediately governs the lives of His people and He never consults us as to what He will do with us.

God's government is autocratic, absolute inclusive. It is absolute in that it tolerates no compromise. It is inclusive in the sense that it exempts no territory. Have no fear however. God is Love, God is Wisdom. This is the government of One Who fashioned me in answer to the impulse of His own love. He is the One Who knows my thought afar off; indeed He understands the sobbing desire underlying all failure and He is infinitely patient until I am perfected.

What is the Nature of this government? Let us fall back on the text and background for illustration.

God's government is a disturbing element in man's life. Go beyond the text and ask how did that people's disturbance begin. One human life was disturbed and a nation sprang into existence! In Ur of the Chaldees a man saw a vision of God. He had some mystic wonderful communion with God and was brought into a great familiarity with God. He was a man of substance and position in Ur. To him swiftly, suddenly, irrevocably, came a voice, the voice of God: Get thee out of thy country and from thy kindred and from thy father's house, unto the land that I will show thee...And he went out not knowing whither he went. He was disturbed by God. From this first movement till the command of our text it is a history of perpetual, persistent disturbance.

His grandson Jacob and his sons were driven out of the land by Divine commandment and moved to Egypt. Centuries ran their course. Seventy souls in Egypt had multiplied to a great host. Again they were violently disturbed and they quit Goshen and Egypt and encamped at Pihahiroth. Here they were hemmed in by enemies and the sea. They were led across into the wilderness. For thirteen months they encamped beneath Sinai, ransomed, freed from bondage, having escaped from slavery. In the tranquility and magnificent solitudes of Sinai they nested. Then thundered the word—Ye have dwelt long enough in this mountain! All engagements were cancelled, every tent was struck, and the marching hosts moved forward, tramping that dreary desolate wilderness with their faces set to the goal of God's purpose. I submit they were a disturbed people from beginning to end.

Apply it momentarily. After the toil, travail, adjustment, there comes the golden radiance of harvest. Suddenly you are notified: Ye have dwelt long enough in this mountain! Crossing the threshold of the home, breaking it up, the intimate earthly friendship now separates the friends as far as the poles geographically. This is a common experience in the problems of saints and those who watch. Satan rides along this avenue to assault the faith of the believer. If God loved you, he interjects, would He allow you thus to be disturbed? He ridicules, He slanders the love of God. God governed people always sojourn in tents; they are pilgrims. Let your loins be girded about and your lamps burning and be ye yourselves like unto men looking for their Lord! Comforted and resting on the slopes of the mount suddenly the tents are struck, the baggage is packed, they had halted long enough.

God's government is not only disturbing it is progressive. Why were they disturbed? Read verses six through nine (chapter 1). This makes the defence of disturbance unnecessary. So the Divine purpose flashes upon the fact of disturbance. Solitude was

left, the way of the wilderness was to be trodden—why? That the land should be possessed! Progress is not necessarily pleasant. Moses describes the journey later in his discourse, the first journey...We went through all that great and terrible wilderness! The teaching is patent. God's dealings with a men today are always in the interests of perfecting tomorrow. Disturbance is permitted in order that life may climb to higher heights and come to a fuller realization. Exposition can end when you look at another discourse, the great song Moses was commanded to write (recorded in Deut. 32:9-11). Here is the merging of the elements of disturbance and progression. All adults can understand this. For the benefit of the children—this is an Oriental picture. See the eagle in its eyrie on the rocky ledge...“as an eagle stirreth up.” This is progressive disturbance in order to the realization of life—a full-orbed life. Leave the eaglet undisturbed and it will fail of the very powers resident within it. Fling it out into the unaccustomed air, show it how to use its wings, catch it as it falls, bear it back again, give it rest, disturb it again, and it will fulfil the meaning of its own life.

Do you know the experience of leaving a trusty comrade, going abroad? Do you know the breaking up of a home? He bears you on wings in the moment of uttermost weakness, He teaches you to use the wings given you.

God's government of man is not only disturbing and progressive however; it is methodical. Provision is made. Behold I have set the land before you. The course is marked out. Note how particular are the instructions. Take your map of Israel, mark the country out. The people never reached their destination nor have they yet. God's limit is beyond anything they ever arrived at, to the great river Euphrates. God had a plan for them and it was possible to express it in terms of geography. Read verses 31 through 33 (of chapter 1). Thy God bare thee. I cannot read that properly, feel the poetry of it. Read it yourself. We nightly pitch our moving tent a day's march nearer home—we sing. The pitching of the tent was not accidental, God was there before us. Think of it! I arrive nowhere but that God has been ahead of me. Is there a missionary, some woman, some youth, some maiden, buffeted, broken, perplexed, lonely, almost mad with the agony of life? Just where you are, God was ahead of you. Out of the terror of the hour He is creating forces of triumph in your life which would always have been missing had you not pitched your tent right there where He commanded you. God is not making any experiments with you.

Paul in writing to the Ephesians declared: “We are His workmanship (not merely His workmanship) but created in Christ Jesus for good works which God *afore prepared* that we should walk in them.” To the God-governed man, the morning breaks with no accident. I suffer, physically, I have mental trouble, my soul is assaulted, I go through that exasperating wilderness but the covenant is ordered in all things and sure! God cannot be surprised. Exigency, contingency, are useful words for us but God does not need them! He is not baffled, He sees the end from the beginning. All the affairs of the universe are under His control. The man, God governed, lives at the very heart of method and order.

Finally, what is our relationship to this government? The simplest answer is we give

obedience—immediate and unconditional. What are the conditions of the school of obedience? We have confidence in the method because it is the method of God, even when we fail to see its value immediately. must see ever the ultimate purpose in and through me, being forever ready to be disturbed. I love the paradoxes of faith—here is one: The only man who is never disturbed is the man who is always ready to be disturbed! Let your loins be girded about and your lamps burning. When I allow my life to be anchored to friend, home, church, I may be disturbed. Life anchored in God is never disturbed. This is the philosophy of those who really live in the Divine government.

There is unutterable folly in doing what Israel did. Having started well, having struck their tents and having arrived at the borderland, they appointed a commission to explore the land God had told them to possess! The commission published two reports—the majority and the minority. Then as ever since, the minority was right! They halted with fear, they went back, the presumed and tried to go in without God, they fought the Amalekites and were defeated. Forty years of discipline followed. Forty years was I grieved with this generation. Consider in the light of history what God does with people with whom He is grieved. He bare them as a man bears his son, with infinite patience and tender compassion He waits for them.

Someone has heard the disturbing call of God in the last 24 hours. This is for you. What are you going to do? Go forward, counting no cost in your obedience. There are giants to be slain. There are walled cities—they are to be taken! There are rough ways—tramp on, they lead to peace! There is awful loneliness, welcome it, you are admitted to comradeship with God.

There is one thing you must not do. If God says you have tarried long enough, you must not tarry!

Some of you heard that voice long ago and you were disturbed. You have had a long weary wilderuess. Today as again you are on the border of the land. Remember all the wilderness has been in His government. The method of God gives men a second time. For the second time you are on the margin of the land. The word of the Lord came to Jonah the second time. If the veseel is marred in the hand of the Potter, He will make it *again* another vessel. All the years that the cankerworm hath eaten will I restore. He is plenteous in mercy and compassion.

For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

At this moment some of you have heard Him asking you to readjust your lives; make them kingdoms of God from this moment. You have tarried long enough. At His calling arise and follow and He will perfect that which concerneth you.

Among the various missionary conferences each Summer one of the oldest is the Conference for the Deepening of the Spiritual Life. Many of the newer missionaries in Japan know little of its history and its nature. Here is a timely article that should create new interest in this Conference.

The Deeper Life Conference

(The Historical Background and an Interpretation of The 1954 Conference)

By

KENNY JOSEPH and ERIC W. GOSDEN

What is the Deeper Life Conference? What is its significance for the total Christian movement in Japan? What practical, continuing effect does it have on the audience? Who started it and when?

The Beginnings

To get the answers, I asked one of Japan's oldest missionaries, Dr. J.M.T. Winthers. Now eighty years old he came to Japan in 1898 with the Danish Lutheran Mission. As he turned on his "mental tape recorder" and reminisced about the "good old days" these facts came to light. The first Deeper Life Conference was held in Karuizawa in 1902 at the Old Christ Church near Hanare Springs. The prime mover was saintly Barclay F. Buxton of the Japan Evangelistic Band. Between seven and eight hundred missionaries were in the country then and a deeply spiritual unity existed. There were no arbitrary divisions, such as "liberal" or "conservative" or "modernistic" or "evangelistic" because they were 99% orthodox in their beliefs.

In that 1902 convention, Mr. Buxton set the keynote with a challenging message on "Possess your Possession" based on Obadiah 17: "But upon Mount Zion shall be deliverance, and there shall be holiness and the house of Jacob shall possess their possessions." The earlier conventions lasted four days and were regarded by the missionaries, high point of the year.

Featuring the best in speakers, the deeper life meetings continued every Sunday afternoon at the J.E.B. house throughout the summer. Listed among

the speakers and responsible leaders of these sessions were Mr. Buxton, Paget Wilkes, Mrs. George Braithwaite, Dr. Oltman, Jonathan Goforth, Dr. Buncombe, Dr. Draper, Harold Voekel, Otto DeCamp and James Cuthbertson. Although Japanese speakers were rare, Rev. Kanzo Uchimura (Mu-Kyookai) spoke once on the practical effects of the hope of Christ's second coming and had a chance to meet the missionary community face to face.

Though discontinued partially during the two World Wars, the conventions were quickly reinstated at the popular request of the missionaries. When asked what teaching he treasured above all, Dr. Winthers said, "It was a statement by Mrs. Braithwaite. Speaking on the responsibilities of priests ministering to the Lord and the people, she said, 'While the fire is burning, we must watch the ashes...and empty them daily.'" I was delightfully surprised, however, when he said, "Of all the sermons given at these conferences, none equalled the pithy, meaty yet practical messages of Dr. Robert A. Cook, president of Youth for Christ International, last year. Why it took me months just to spiritually digest the deep truths received from this young(?) man."

The Basic Purpose

Re-emphasising the basic purpose of these yearly gatherings, Mr. Winthers summed it up thus: "It's one thing to be a saved Christian. It's a tremendously different thing to be sanctified for the Lord's work and daily growing into the likeness of Christ. Nothing less than the fullness of the Spirit of God filling us with joy and faith and love and power and a sound mind will do. The closer we get to Christ, the closer we come to our fellow missionary. This is the true basis and spirit of union and co-operation. This is the message and purpose of the CONFERENCE FOR THE SPIRITUAL LIFE."

The basic problem of the success or failure of foreign missions is ultimately the missionary himself. From decade to decade, and from field to field, it is proved that the missionary reproduces himself. What the missionary is, his convert will be; what the convert is the national church will be. So that (stating the problem in its simplest form) if the missionary can be kept rightly adjusted to God and man, at the peak of spiritual efficiency, and consecration, the work of God will go forward unhindered.

For fifty two years the *Karuizawa Deeper Life Convention* has had one objective, "the reviving of the missionary's life." Other conferences may discuss indigenous methods, national church problems, aids to evangelism, forward movements, etc., but in the Deeper Life Convention missionaries gather to seek

and wait on God. "We would see Jesus!" is their cry, and they are not disappointed. This year (1954), from August 2-7 the Auditorium was packed twice daily to hear Rev. Elmer Thompson (West Indies Mission) and Mr. Norman Grubb (World Wide Evangelization Crusade), while the early morning prayer meetings were guided by Mr. Joseph Carroll (Australian Institute of Evangelism).

An Open Conference

There are no barriers in the Deeper Life Conference. Denominational tags are forgotten, national characteristics cease to matter, for all are one in Christ. In the mutual reaching out for God, even the minor points of doctrinal difference are laid aside. The Scripture expounded is not so much an object of intellectual criticism, as the voice of God to the individual. What is God saying to me? How does this apply to my devotional life, my missionary service? "The words that I speak unto you, they are spirit, and they are life" becomes true. The individual is blessed, and in diversity is found unity, and from a common sense of need individuals together seek the Saviour. Hearts flow together, prayer and praise mingle, and the testimony of one becomes the rejoicing of all.

Ever since Archdeacon Shaw, travelling through Central Japan in 1886, discovered the cool, wooded hills of Karuizawa, it has been a missionary haven of rest apart. The missionary in temporary residence reminds himself continually that he must return to the valley. The Deeper Life Conference is a preparation for life and service ahead. It is not a spiritual banquet to be consumed and enjoyed alone. A readjusted missionary reacts favourably on the Japanese pastors and Christians. The deeper life is the life of perfect love, issuing from a conscience void of offence towards God and man. The critical spirit that pulls down and fails to build up is uprooted. The spirit that makes the missionary think he is superior either nationally, academically or spiritually is cut down. Love conquers all. This is intensely practical. Hundreds of missionaries are seeking to work with national workers, but with insufficient knowledge of the language and customs. It is at this point that misunderstandings arise, breaches are opened, and, if care is not taken a destructive, Satanic flood can wreck the best of work. But "many waters cannot quench love," and the love-filled missionary makes his adjustments to life and language, custom and tradition, without too much friction. There are mistakes, but in a spirit of true humility forgiveness is sought. The blessing of the mount streams down to the plain, and what God has done for the missionary community in the Convention, is already having its spiritual effect upon the Japanese Church.

The 1954 Conference

What is the message of the Convention? The line taken by the two speakers this year is representative. From 26 years of experience in dealing with missionaries as a mission director, Mr. Thompson spoke with authority. The problems he dealt with were practical yet anticipated in the Scriptures. A study in Philippians centered around the theme "Others." "Look not every man on his own things, but every man also on the things of others." This embraced having a right attitude to others—the missionary to his superintendent, to his fellow-missionary, to his national associate worker. How many a promising missionary career has been wrecked by the wrong attitude toward fellow-workers. But if there is prayerful concern for others, many of these supposed difficulties vanish, as we see the Christ in them. It was a deeper path into which the speaker led us as he spoke of suffering for others. Those painful experiences which raise questions in the mind—Why has God permitted this? Why should ill health spoil my missionary career at its outset? Why is that loved one taken?—these are the very experiences which, if interpreted aright, bring blessing to others. In some mystical sense, it is as though the suffering were vicarious. Like Paul, we reach the conviction "that the things which happened unto me have fallen out rather unto the furtherance of the gospel." The soul is disciplined until even its choices are centered in the spiritual interests of others. Not what I wish or desire, but what will forward the work of God in Japan; not my interests, but the higher loyalty to the mission as a whole, and preeminently to Christ. I forego my national characteristics, if by that means Japanese can be won. I shall not live in a miniature America or a little Britain, etc. while in Japan, but sacrificially, as will most commend Christ to others. Thus daily our lives were searched and tested in those very practical, sensitive issues which are closest to us, and perhaps the least obvious.

The convention theme song was: "Not I but Christ, be honoured, loved, exalted." That truth was basic in Mr. Grubb's talks. We felt we were thinking through with the speaker the great foundational thoughts he brought. We saw God's great purpose in redemption as the perfect union of the creature with the Creator—"Christ in you the hope of glory." To this great end the truths and experiences of salvation and sanctification were the means, and by the redemption of Christ man is brought into vital fellowship with God and to abide in Him. We saw too the way "The independent self," to use Mr. Grubb's phrase, hindered this union, but learned with Paul that the "independent self"

died at Calvary that Christ might actually live His life in all its fulness within us. We were led deeper still into the truth of some experience equivalent to the Saviourhood of Christ. "As my Father hath sent me even so send I you," He came to save, we are sent to save. He gave His life to save, we give our lives to intercede, and there is for us an intercessory work comparable to Moses' intercession for Israel and Paul's for his kinsmen. The deeper life of the Christian stems from a single, pure heart and mind, where Christ is 99% and "the independent self" is 1%. Personality remains, transformed by the Spirit of Christ. Practical warnings were given to the subtleties of temptation, and the way pointed to certain victory through Christ dwelling within.

Effects are far Reaching

The 1954 Convention has finished but its effect goes on. Typical was the comment of one missionary who said; "I came to Karuizawa dry and barren in spirit. I determined that unless God met with me, I would not return to my station, but go the other way back to the homeland." Needless to say God met with so determined a soul, and a new life of fulness in Christ resulted. Many testified of victory where previously there had been defeat, and of adjustment to God's standard as newly revealed in the Scripture. Since a new relationship with God necessitates a new adjustment with man, there was a righting of relationships between missionary and missionary. There were evidences too of a deeper personal holiness, of purity of heart and life. And the stream has not ceased to flow! It will touch the Japanese wherever the revived missionary goes, and demonstrate afresh in this H-Bomb age of secular materialism that spiritual qualities and values are the only ones of real permanence. "And everything shall live whither the river cometh."

The spirit of unity engendered augurs well for the future of Christian missions in Japan. Never were mission organizations so numerous or diverse. Never were the sending nations so widely represented, not only America and Britain but also European countries. Yet the full-hearted singing, the spontaneous praying and the ready testimony, proved that in this convention all found a common meeting ground, and a unity of spirit that eliminated all barriers. It demonstrated again the essential unity of all believers, "All one in Christ" (to quote the motto of its parent convention held in Keswick, England). *Here surely is the true ecumenicity, not of organization, but of life.* Though members are many and diverse, all function as a body in unity and harmony under Christ, the Head of the Church. The Convention Committee hopes that

the Deeper Life Conference will play an increasing part in unifying the Christian groups in Japan, and imparting to all that deeper life in Christ so essential to our effectiveness as missionaries.

Only a Missionary Would Understand

The committee was discussing plans for a mission meeting for spiritual uplift in which business was to be ruled out. The dates of the meeting however were to be fitted into the schedule of several visiting Secretaries and dignitaries from the New York offices. One young lady on the committee, both pensively and in perplexity, was heard to ask: "But tell me, how can we ever expect to have a *spiritual* meeting with Secretaries present?"

Consolation for Busy People

Visitors in the office of one U.S. Army Chaplain's office in Yokohama are startled and amused by this short but meaningful plaque on his wall—" *Blessed is he that goeth around in circles for he shall be called a big wheel.*"

Busy missionaries please take note!

A major portion of missionaries in Japan are directly or indirectly engaged in work with students. This timely presentation of experiences and observations by an outstanding Japanese student worker should help and stimulate the missionary who wants to be a better evangelist to students. This was originally given at the Nojiri Conference under the topic, Avenues of Evangelism: Student Work.

“Notes on Evangelism Among Japanese Students”

ATSUMI TASAKA

I am thankful for this privilege to write on the subject of evangelical work among students. My recent experience working with students will help me as I deal with the subject.

The first thing that is necessary in order to do such work is to learn and know the environmental condition they are in. Of course each individual student has his own personality, the past and present environment peculiar to him or her; and help and guidance must be given accordingly.

Jesus Christ is an excellent model in this respect. Jesus, when he spoke to the Samaritan woman by the well of Sychar, knew her home life perfectly well.

I feel now the temptation for telling all I know about student life, but I must limit my topic and give a brief account on their general tendencies as to what they like and what they dislike.

Liberty Important to Students

Everyone knows without my stressing it that students love liberty—liberty in study, in life, in activities, in love, in marriage, and in faith. As there is no time to discuss all of these, let me take up the last problem, that is, liberty in faith.

The majority of students seem to consider faith in God as something philosophical and conceptive. Many of them think of faith as some idea formed as the result of their “thinking.” This sort of interpretation “suits their taste,”

so to speak, because here they are free to interpret religion. Such students are apt to feel that the church has some established form or type of faith, which is forced upon them. So when they come to the church, they are afraid that they will lose their liberty, if they accept this faith. It is no wonder then that they soon leave the church.

Although Nicodemus was not a student, his religious attitude when he came to Jesus, I think, was close to that of such students. Very likely he had been satisfied by his own interpretation, his own idea of religious faith. To this philosophical youth Jesus gave the loving but stern words "Unless one is born anew, he cannot see the Kingdom of God."

The idea we have formed under the roof of self is not the right knowledge of God. Jesus told Nicodemus to step out from under that roof and make a new start on entirely new ground.

I have often felt the need of such guidance when I have talked to students.

Discussion to be Avoided

Then, too, students like discussion. For instance, during Bible classes some students are so eager to ask questions that there is a danger of going off the road, that is, of digressing from the main subject. When I study Bible with students, especially with those to whom Christianity is entirely new, I suggest to them that they should listen, for about two months, without asking questions. Otherwise, they might wander away, just as one who inquires how to go to Lake Nojiri from Tokyo. You would say to such a man that the important thing is to get on the train that goes through Takasaki to Kashiwabara, get off at that station and take a bus to the lake. You would consider it very strange, indeed, you would not allow this man to interject questions about the city of Takasaki, its products, its schools, and its customs. You would like to direct this man to his destination by the quickest and most direct route. Some of the things he learns on the way may perhaps be useful, but they have no direct relation with safe and sure arrival at lake Nojiri. Bible classes are often interrupted by such questioning minds.

However, we should note the statistical report of several universities in Kyoto on students' religious interest, taken from the *Kirisuto-Shimbun*, the Christ Weekly, of June 12. The report shows the percentage of the students who have found Christ through philosophical speculation. Sixty two percent of the Christians in Kyoto University and Doshisha girls college who accepted the faith claimed that their original interest in Christianity was a philosophical

interest.

Students love to think. But there has been neglect of the guidance of thinking in past Japanese education.

Give Guidance not Conclusions

What ministers, missionaries, and other student leaders should keep in mind is to let students think by themselves giving them proper suggestion and helps, instead of giving them conclusions. We who do personal counseling must keep this in mind.

Jesus spoke little when he dealt with the woman that was caught in the act of adultery. Instead, he guided both the woman and the excited crowd "to think by themselves."

I will turn now to what students do not like. Mr. Tsuraki Yano of Kyoikudomei (Japan Christian Education Association) said during the war that students would cope with such serious problems as "how to die" as well as "how to live." The problem that most students are concerned with today, is "how to live." They cannot stand to be passive. I once heard a son of a minister, a college student, say "I hate Communism, but I can't bear the passive attitude of Christian students toward the problems of life and society, either."

The present political condition is vicious; the social structure is unsatisfactory. So I want to "act" with the spirit of Christ, but my fellow Christians show a very weak reaction to my call. I am compelled to cooperate with Communist students in their activities, though both their purpose and ideology differ from mine." This is a big mistake, of course, but we should know that there is such a fire in some Christian students, a passion hard to control. What a great power it would be if we can only lead this fire to burn for the right cause and purpose, for earnest service to our Lord!

The church ought not only be a guiding light for the student's thinking but also for the student's entire life.

A Challenge is Needed

Students are genuine, passionate, and have many excellent qualities. However, there is no one who changes so rapidly, or is so self-willed as the student. They seek for something they can give themselves to, something they can wage their life for. So they don't hesitate to leave our midst when they find their ministers and missionaries lacking in the same passionate zeal that they have.

Let me add, however, the fact that what students hate above all things are themselves. On one hand they are very selfrighteous and readily justify what they think and what they do, but on the other hand, they are severely critical of themselves. Recently I heard a very sincere confession of self-criticism from a Waseda University student and a student of a technical college. They said that they find themselves hopelessly vacant, in spite of all they have learned in their four years of college. Their minds have been occupied with a desire for their own happiness, honor, and their own advance in life. When they think how thoroughly egotistic they have been, life itself is almost unbearable. It is only in this complete humiliation that our Lord's lifting grace is felt and appreciated. I am thankful for this humbling of the spirit in students; for I see in them the spirit of Peter when he said before the Son of God "Depart from me, for I am a sinful man, O Lord."

Great is our hope in such young people with self disgust! It is our urgent duty to find and bring such souls in Japan to our Lord.

Every student has problems. Especially our students of today. They have wounds in their hearts which the war years have left with them. Some of them have come out of the country to study in such large cities as Tokyo, Osaka, and Kyoto and many of them have financial difficulties. Between the high boarding expenses and the low income from work on the side, they are worried and restless. We must first be their good warm friends. We must know their problems, accept their confessions, and guide them in their thinking. But we have done nothing for them unless we give them Jesus Christ and His salvation.

THE MINISTRY OF HEALING

Dr. F.F. Bosworth, for forty years an evangelist holding Divine Healing and Salvation Campaigns, is at present in Japan and his work has met with unexpected response. His first campaign was in Osaka in the out-door Music Hall of the city. Over 1000 are reported to have attended nightly. From October 13 he opens a campaign in Yokosuka in cooperation with some of the local pastors in the Gymnasium of the Yokosuka Gakuin Mission School. Dr. Bosworth has traveled widely and recently had unusual results in South Africa where it is reported over 50,000 attended one meeting.

Most missionaries in Japan have had experience in camp life—"campu seikatsu"—and are well aware of the possibilities of camping as a means of reaching young people. The author of this timely article points out some concrete ways in which the missionary can make a better contribution to the camp.

The Missionary and the School Camp Program

RUTH KALLING

"Shūyōkai." "Summer Camp." Whatever the word and whatever special meaning is attached to the occasion, July and August mark the time of year when educational missionaries peculiarly look to the atmosphere of a camp situation as the key which will open young hearts to a belief in Christ as their Savior. It is outwardly marked by a flurry of ticket purchasing, lines of uniform-clad students at railway stations, "Boston bags" and all that is necessary for a general exodus into the quietness of a mountain or lake-side retreat. But what is the impetus behind all of this? Is it another school trip, a summer vacation, a time of study, a religious experience, a combination of all of these—or could the purpose be clearly defined by the on-looker?

Student Commitment a Primary Purpose

"I always thought there were two ways to God, Buddhist and Christian, but now I am willing to believe that Jesus is the true way." "Willing to believe..." These words came from a junior high school student after three days of "camp." Winning our young people to Christ, or as in this case, leading them to a point where they are "willing to believe" might easily be considered by all as the primary purpose of a camp experience conducted by a Christian institution.

But what are the elements that are compressed and presented in this capsule-sized two-day, three-day, or even a week-long Christian education program which tend to elicit the desired response? What are the methods which have been found successful by some? What are some of the pitfalls which have been experienced and should be avoided? And finally, what is the role

of the missionary in the overall picture?

I have just completed my third summer of camp experiences in Japan and, as is to be expected, this year has proven to be the most satisfying and encouraging of all. From the beginning it was marked by a deep recognition both by the Japanese leaders and myself as a missionary of the need of and a desire for capturing the hearts of our junior and senior high school girls for Christ. Preparation began early in the spring to select a theme upon which to build. In the following illustration it was for a junior high group and we chose "God and I" as the theme with "I am the Way, the Truth and the Life" as the key verse. These junior camps were for three days and nights with the major emphasis being the Christian way of life. As I list briefly the main elements of the program, you will no doubt see how closely it resembles those which you have had some part in.

The Elements of the Camp Program

1. *Morning Watch*—This was a thirty minute period planned not only to allow time for prayer, Bible reading and meditation, but to teach the girls how such a period could become a part of their own lives. Mimeographed sheets were prepared under the headings of "prayer," "the Bible," and "Jesus Christ" with selected Bible readings, suggested items for meditation etc. Each night the contents of these sheets were explained and suggestions were made by a teacher or a student leader. For many this was the first time they had understood how prayer could be a real part of their own lives and there were many testimonies to this fact.

2. *Morning Worship*—Thirty minutes lead by a teacher.

3. *Bible Study*—One hour lead by a teacher.

4. *Small Group Discussions*—One hour discussions lead by a teacher. My observation of these groups seems to point out that six or eight students to a group is about the right size. Any more than ten discourages the element of free discussion. Senior [high] Christian students also took part and we found that they lent a note of reality to the discussions. The teachers were assisted in two ways. The National Christian Council Tract Series, particularly the pamphlets, "About God," "About Prayer," and "The Lord's Prayer," were found to be helpful in stimulating thinking and guiding discussion with this age group. In addition to this, the students submitted a list of unsigned questions which they wanted answered. The majority of these were very basic, being related to God, prayer and Christ, and helped the leaders to understand the

blocks in the students thinking.

5. *Talk*—One hour shared daily by the teachers and missionary.

6. *Afternoon Program*—The program varied from day to day between recreation, handwork, hiking and free time.

7. *Evening Vespers*—Thirty minutes lead by a teacher.

8. *Evening Program*—This program varied each evening and lasted an hour or two. One was a program of filmstrips conducted by a teacher and myself. The filmstrip offers a great deal to those who enjoy using them. We used the Moody Institute of Science filmstrip "Invisible Miracle" and found it very successful for this group.

Campfires Are Meaningful

Our final evening program was a campfire. It was a simple program built upon a fagot campfire idea. The general theme was centered around the decisions that we must make during our life-time. As part of the program six Christian students gave testimonies concerning their experience in Christ. I cannot emphasize too greatly what I feel to be the importance of these student testimonies. Since the older girls had been regarded somewhat as junior counselors, the students held them, and consequently, their testimonies in great respect. The Japanese leader guided the thinking of the hour to the making of one of several decisions. Which the thrusting of a small fagot into the fire was to symbolize:

(a) Making a decision to believe in God, asking His guidance and help.

(b) Making a decision to become a Christian—placing their trust in Christ as Savior.

(c) Making a decision to attend church to learn how to become a Christian.

(d) Making a decision as a Christian to strengthen ones Christian stand through increased regular prayer, Bible reading and testimony.

A choir of senior students and teachers formed the background music for this ceremony and period of spontaneous, voluntary prayer around the campfire closed the evening program. What had really happened during the camp period and during the program was revealed in the prayers of these young people as they freely opened their hearts to God in the stillness and quietness of the night.

Suggestions for Improvement

I have listed the elements of this one camp to provide a basis of compar-

ision and evaluation. I have found that with variations most three-day camps (junior and senior alike) will fit into the above pattern. Upon this background I would like to make a few additional comments and offer some suggestions.

Preparation. Not all camps I have participated in have had the type of cooperative planning needed for a well-coordinated program. The first meeting of the workers for one senior high camp resulted in the planning being left to one person. As capable as this person was, the result was that it lacked the enthusiasm and originality that can only evolve from free discussion and consideration of the needs of the students. In my opinion the actual planning and preparation for a camp should begin as soon as possible after the close of the preceding camp in the form of an evaluation session. Then it is that we are still vibrant with the enthusiasm and spirit of the work. The problems posed by the students are still fresh in our memory; the mistakes are still close to the surface. But more important, the needs of the students are still clearly before us and the urgency for leading them to Christ is still our major concern.

Unity Among Leaders Essential

Leaders and Workers. Harmony among the leaders with respect to spiritual thinking and the basic purpose of the camp is a prime requisite. It should hardly seem necessary to mention this and yet I have seen the whole tenor of a camp upset by the presence of one leader whose ideas and spiritual experience differed from the rest of the group. It lead to confusion and choosing of sides among the students rather than to the "mountain top" experiences they should have been having.

Many schools draw upon their own staff for principle speakers. Since the teachers are close to the students and understand their problems, this plan indeed has its merits. Other schools have found that outside speakers add a fresh note and new approach. Varying, according to the school, speakers often take part in or lead discussions. I think that any individual school might well profit by alternating between the two systems.

Discussions and Discussion Leaders. There seem to be at least two kinds of discussions—the formal and informal. The discussion of the former is generally precipitated by such original questions as "Does anyone have any questions they would like to ask?—any kind at all will do." Or each person may be asked to make a statement about why he is or isn't a Christian.

When it comes to getting down to the type of conversation or discussion

that really helps a young person to see himself clearly in relation to the problem, namely, his relationship to God, I would like to see more of the informal discussions. This is the kind that goes on behind the scenes. It may be small or large, but it is generally precipitated by the baring of problems that are real to the students. They are held in the students rooms, at the table, in groups outdoors. In short, almost anywhere. But the important thing is that they reach to the roots of the problem.

Student-Teacher Fellowship Lacking

But discussion with whom? I would like to say with the teachers. But more than likely the teachers are in separate rooms and free time and bed time find them in isolated areas tending to "important" business (often preparation that should have been done before). This problem could, of course, be remedied by having the teachers room with the students. Another suggested way is to use Christian graduate students as counselors to be with the students. They should have some sort of training program to assist them in understanding some of the common problems which arise, and to give them suggestions as to how they can guide the thinking of their charges. For junior high camps, I have found that senior high students who are Christians are particularly adept in leading. There is an eagerness and enthusiasm to help the younger students to have the same experience in Christ that they have had which seems to appeal to the students so near their own age.

Camps are too Short

Length of Camps. School camps seem to vary from 2½ and 3-day outings to a full week. It has been my experience that these "outings" are too short. It seems to take a full day, often longer, for the students to relax and catch hold of the spirit of the program. There has always been a sense of incompleteness at the end of three days questions unasked; questions unanswered; counseling left undone; strengthening of new converts lost to later days and other hands. For a camp based solely on religious emphasis (ie. no time given to academic subjects), I would like to suggest that four days is the very minimum for successful counseling and leading of seekers. The additional cost of a fourth day is negligible since transportation has already been covered.

The camps to which I have been making reference have all been conducted on a voluntary basis. Some schools have preferred to use a week-long camp of

a compulsory nature. In this case mornings are generally used for instruction in school subjects. Afternoons in this system provide time for counseling, recreation. Time for lectures and discussion would also be available in the afternoon as well as the evening hours. One must guard jealously any time given to counseling on the program, however. It has a way of disappearing into additional hikes and excursions if one is not careful.

Distance. Though of secondary importance, distance has proven to be an important factor. If the location is too far away, students are discouraged and often financially prohibited from attending. If it is too close it may hold no drawing interest at all. Furthermore, some schools which have camps nearby have difficulty in finding speakers who are not tempted to come, speak and leave as soon as possible. This, of course, eliminates certain elements of stability and prohibits any discussion between the speaker and students. A distance of about 4 hours by train seems to be ideal.

The Missionary and the Camp Program

Role of the Missionary. In all of this, we as missionaries, find ourselves asking, "how do I fit into the picture?" Most of us who have entered a school with an established program find ourselves as merely "one of the speakers." Others of us are truly fortunate to be a part of the planning group. Here it is the behind the scenes work and suggestions we can make which will effect the total program more than anything we may say in a talk or Bible study.

We as missionaries should not assume that all programs immediately need overhauling upon our arrival on the scene. Indeed, many are noteworthy and effective in their outreach. If drastic change is called for, we should not expect to make it all in one year! Ours is an educational process requiring careful planning, helpful suggestions, and prayerful cooperation over a period of years. *One good idea or plan a year that is accepted is worth more than an entire new program which may be rejected.*

The Long Range Contribution is Important

Some have found themselves in schools where there are no camps whatsoever. Here is the opportunity for the missionary to open up the way for the school. For those who have had this experience, it has seemed wise to keep control of the camp during the developing years beginning at the beginning, profiting each year by mistakes and experience, and all the while keeping the name of Christ

and His calling high on the scale of importance. (I mention this because the invitation to Christ is often buried beneath the "culture" and "intellect" of a shūyōkai). Of first importance, of course, are the students who are immediately before us and in our care. At the same time, we must bear in mind that a missionary's work is more effective if his ideals and ambition can be instilled in the hearts and minds of indigenous leaders. To that end the establishment of now camp work must be regarded from the standpoint that it must one day leave the missionary's hands. In the event of this changeover, the missionary should encourage school leaders to attend the training camps and conferences of "Y" groups and other organizations in the country or conduct training sessions as are dictated by the individual situation.

The missionary is often the one who can introduce techniques involving audio and or visual aids. A program which can be varied with films, filmstrips, recorded music or messages among many things will always be more stimulating. It is the missionary, too, who may see that literature (books, pamphlets, magazines) are displayed and generally made available. It is the "extras" which the missionary can introduce which will make for a full, developing program.

Each Opportunity Counts

Is there something you'd like to eliminate or add to your present camp program? Do you think the talks should be shorter? Fewer? Does your group need more Bible study? Is it that Bible study combined with discussion in smaller groups would help reach the core of the matter easier? Would you like to introduce a period of morning meditation? You might say yes to all of these suggestions and more, but where, you ask, do I get the time and the authority? May I suggest that we begin with the time assigned to us and introduce these newer elements—even if we must sacrifice the opportunity to "speak." For example, have you been asked to take charge of morning worship? How simple it would be to use that half hour for individual morning meditation by introducing the ideas, making suggestions (perhaps mimeographed) for scripture reading and personal prayer and sending the student off for individual prayer. If you are among those who think there are entirely too many long speeches and you've been asked to give one, why not turn it into a Bible study period and give the students some real down to earth God-inspired material to think about? Or better yet, why not plan to introduce some real challenges from the Bible and have the group break up into smaller groups with a "prepared" leader and some real meaty problems to discuss or thought-provoking

questions to answer? Perhaps the results of these groups could be shared with the entire group at a later session. *There is an opportunity for change and improvement in every situation. Our job? Find it.*

This article has not been an attempt to make a comprehensive and exhaustive study of school camps in Japan. What I have written has been drawn from my personal experiences and from the ideas which I have gathered from numerous discussions and sharing sessions with those convinced of the power and influence of the camping program for the ongoing and enlargement of the Kingdom in Japan. The key to a developing program seems to be—*grasp every opportunity; dare to be different*. Doing this yourself you will be amazed at the results of your own efforts and the fresh interest your Japanese colleagues take in building better camp programs.

An awareness of God is at the center of camping. "seek ye first the Kingdom of God...all these things shall be added unto you."

With Apology to John Donne

"No missionary is an island, entire and independent of himself. Every missionary is a small piece of his mission, and a smaller piece of the entire Christian Church in Japan. If a Christian worker is washed away by the sea of conflict, the Christian army is the less, as well as if another mission or project of your friend, or even if your own little precious "work" were. Any other missionary's success enriches me and any other missionary's failure diminishes me, because I, a little private in the Christian Army am involved in the success or failure of operation: "World Evangelization."

—T.E.A.M. EVANGELISM COMMITTEE
In Booklet "Evangelism in Japan"

Here is the story of a group of missionaries who felt led to do something in the realm of social action—and did! Here is a plan for duplication anywhere in Japan and, if so duplicated, would result in a tremendously effective impact on Japanese society. Only those who want to do something and have the courage to do it should read this.

Preparation for Christian Action

OTIS CARY, WILLIAM B. PARSONS, and PHILIP WILLIAMS

One of the important messages which Dr. Emil Brunner has brought to Japan is his emphasis upon the role of cell-groups—small face-to-face “communities of persons” who are united in the Holy Spirit for a witness to Jesus Christ by worship and work together. These may exist on the periphery of formal church organizations. They will cross the present denominational lines with a fellowship of a kind that the institutional structures may not manifest.

Another aspect of Christian work in Japan which Dr. Brunner’s message here has brought to the fore of discussion concerns the nature of the Christian responsibility for society, and the means by which Christians should relate their Gospel to the concrete problems of economic and political and social life. With respect to the work of churches in the Japanese national life, Dr. Brunner’s statements have raised some basic questions that need further study. No further questioning need be done, however, about his words at Yumoto in the spring of 1954 which underlined the fact that missionaries have the responsibility of bringing thoughtful and informed Christian judgment into play in criticising the policies of their own so-called “Christian” homelands.

Brunner Inspired Organization of Cellgroup

These two emphases of Dr. Brunner may seem on the surface to have little direct inter-relation. They have, however, almost unconsciously been the foundations upon which a small cell-group has been organized for Christian social action by one neighborhood of missionaries. Three years ago, out of a combination of a need to unite in learning and a deep desire to express a united voice about the Christian message of judgment and redemption in social life, a group of missionaries in Kyoto joined together as members of Christian Action, relating themselves to the movement of that name that came to life in 1951

under the leadership of Reinhold Niebuhr, Liston Pope, John C. Bennett, A. T. Mollegen, Walter G. Muelder, and others.

After the period of testing that followed the Kyoto group's birth, it now seems appropriate to report on this experience with the hope that other missionaries in Japan may benefit from it by forming similar local groups. Surely the *need* for these communities of disciplined co-workers is well known to us all. The "what to do" and "how to do it" that follow from the "why" are matters which may differ widely, depending upon the "where" and "when" of the group's life.

Pooling Our Ignorance—And Our Hope and Ideas And Actions

The missionary in Japan, "evangelical" or "educational," is constantly beset by the question of how to deal responsibly with the economic and political problems in Japanese society or in his immediate community to which his Christian conscience drives him. It is hard enough to keep ahead of the immediate task without roaming into national or international problems, grim as they are. As a result the individual missionary usually lets these matters go by as an interested (but sad) observer, with an occasional letter-to-the-editor—at best to one of the local English language papers.

The complications of the Japanese language and the difficulty of gathering accurate background information are perhaps the two biggest obstacles that prevent us from being more effective in our immediate tasks and also in the wider realm of national and international social and political problems. Working individually, none of us can do the job he knows is required of him. United by this sense of frustration, we found ourselves drawn together in Kyoto. By pooling our slim resources and limited abilities we found we could not only multiply our individual effectiveness but also share the extra joy that comes from being united in a community of work. Some of the original group have left the geographic area, but spiritually they could not get out of reach of the "team," whose influence has remained to undergird their new work.

Our group consists of about a dozen missionaries who meet fortnightly for purposes of team-work in study and Christian action. The aim was strictly designated as *not* sociability but work, and the membership has been kept to this limited number. Each member is admitted on the understanding that he will contribute time and work; thus both partners of a married couple were not necessarily invited, but each was considered on his or her own merits. It was apparent from the start that considerable study was necessary to take any kind of responsible stand or action, and before appropriate study could be done

a certain basic amount of information had to be gathered. We discovered very early that one problem in Japanese society very soon telescopes into another; that wherever we might begin, we would ultimately be confronted with the problem of "the whole of Japan." When, for example, we started with a statement pointing up to Americans the injustice and evil of the proposed increase in tariff against Japanese tuna fish, we had to place the matter—on the Japanese side—in the context of the general trade picture and its international implications. We had to have facts on labor and over-all economic and political matters; and finally, as it always seems to, the "overpopulation" came in, too.

Whole Problem of Japan Involved

To know enough about any one problem, we had to make a frontal assault on "the whole problem of Japan"—and all its aspects. So, the members were soon assigned "portfolios," each one having responsibility for a particular area of the news, such as the Japanese economy, political parties, the Diet, labor, trade, Communist and left-wing activities, right-wing activities, the campus and intellectual world, religious activities, and international relations. Each member assumes responsibility for one of these areas, keeps a scrap-book on it, and is the resource person for that field. There is no limitation on sources for material, but the three major English language dailies supply the ground work upon which information from *The Oriental Economist*, *Pacific Affairs*, *The Mainichi Overseas Edition*, American Embassy mimeographed translations and round-ups (available at all American Culture Centers), etc. is added. One of our number handles Japanese easily and gives us a "fill-in" on the Japanese language newspapers and magazines; we have often been amazed at the change of tone and interpretation on some issues when compared with the English language press!

Obviously we have not become experts in our special fields, but specialists of a sort have developed who can give background information as well as specific detail on problems considered. We can help each other by relating our "fields" and can obtain concrete information on points which everyone knows something about in general but cannot analyze with data at his fingertips. To buttress our studies, we have frequent sessions with outside experts: a Japanese labor leader, personnel from the American Embassy, visiting professors doing intensive research in special fields here. In addition we have made ourselves available to some visitors from abroad, helping them to share our findings for whatever they were worth. In this connection we have met with Adlai Stevenson, Mrs. Eleanor Roosevelt, two or three outstanding church leaders staying

briefly in Japan while en route to other points in Asia.

Our study has led us into many avenues—some more productive than others. We have had careful sessions surveying the meaning of Japanese elections from various viewpoints, with the “portfolio” approach giving far better coverage than we could have gained otherwise. One of our major study projects has been in the area of Japanese history, culture, and thought development. We also carry on theological discussions at various levels, sometimes assigning book reports and general historical studies, to clarify our understanding of the Christian faith in relation to society.* Part of this has led to the evolution of a series of papers we hoped might grow into a book to be translated for use here on the theological basis for Christian social action; so far no fruit has developed apart from the stimulation of working through the materials.

Acting To Overcome National Blind-Spots in World Relationships

From the outset, our concern has been to put into practice the Christian imperative of social action. Therefore work with an outreach, especially toward apathetic or misinformed fellow Americans back home, plays a major part in our group life. Each meeting is divided into three one-hour stretches following appropriate devotions (only after this are the minimal refreshments brought forth!) One hour is devoted to five-minute reports around the circle, each member summarizing recent developments in his own area or “portfolio” with a limited chance for pertinent questions from the others. The second hour is devoted to some particular problem or project which is being worked into shape for action, such as the revision or criticism of an article which some member has submitted. The last hour is usually devoted to discussion on current topics, or to a presentation by some visiting expert who can tell us about some particular problem in which he is involved.

A three-man steering committee has the duty of keeping the meetings rolling, discussion on track, and the signal straight on agendas. Punctuality and regular attendance rapidly became enforceable by fines for tardiness and absenteeism. (Funds thus gained go towards covering costs such as postage, tapes, etc.) Before each meeting the steering committee gets together at least by phone, to outline the program so that matters run expeditiously.

Although this group was originally formed with the hope of taking Chri-

*A book that will be helpful in explaining the theological affiliations of Christian Action is: *Christian Faith and Social Action*, John A. Hutchison, editor. 246 pp. New London, Charles Scribner's Sons, 1953. \$3.50.

tian action in the social problems of Japan and this is still the ultimate goal, the extent of our ignorance has so far precluded this. We had hoped to invite Japanese Christian colleagues to join with us, but have found that our background knowledge about Japan—and especially our use of the language—is still too meager. In the meantime, until we reach a certain level of competence, our particular group's efforts have been directed towards informing American sources, especially the Christian Action head office in New York, of Japanese opinion and points of especial friction. Our mission, to this degree, has been to represent a Japanese viewpoint *vis-a-vis* American foreign policy, and particularly to help Christians in America understand their responsibility toward the world in general and Japan in particular. We have not given up orienting what abilities we muster, with the aid of Japanese colleagues, towards the Japanese scene, but it may well be that our greatest contribution is to keep groups in America informed as to how the international scene looks to a group of American Christians whose vantage point is outside of the United States.

Some of the matters on which information has been relayed by this group have included the repercussions of the Bikini H-Bomb testing, the tense situation with regard to American bases in Japan and the rearmament movement here, the tuna import duty problem, political trends in rightist and leftist directions, and a summary of basic principles with respect to the over-all problems in Japanese-American relations. This last item was reprinted in several church organs. On some of the other problems, tape recordings have been prepared of Japanese reporting their reactions, and these have been used directly or indirectly in broadcasts in America. More general articles written from time to time by individual members have benefited immeasurably from undergoing the critical scrutiny of the group.

Group Experience Approaches "Ecclesia"

We would testify from the experience of our activity together that this has been a most valuable group life for us, stretching us in both study and action. It seems to us that there is room for this kind of activity in Japan by many more missionaries. It must take a place of priority in one's work schedule, and when a situation calls for immediate action, it may require considerable extra-hours of typing and legwork. It proves to be well worth this effort. Where a half dozen or more (probably a dozen is the workable limit for effective coordinated study and action) interested and concerned people can be gathered, together an approach can be made. The make-up of the group will

differ, as will the meeting arrangements. Sapporo, Sendai, and northern Kyushu should be fine possibilities, and the roof-tile jungle of the Tokyo metropolitan area should be able to produce several such groups!

These reflections have been presented as an account of the growing pains of one group in Kyoto which has found in its fortnightly meetings more of the *ecclesia* we hear so much about than in most other work in which the individuals concerned are involved. It has proved well worth the high priority it must be given in busy schedules. It is suggested that anyone interested in this type of endeavor write to Christian Action (Rober A. Gessert, Executive Secretary, 537 West 121st Street, New York 27, N. Y., U. S. A.) for introductory material and talk it over with sympathetic colleagues.

Circumstances and needs will determine whether it is feasible to link together in some way any local groups that may evolve. Certainly a large organization is not the goal, but rather the growth and stimulation (both mental and spiritual) and increased scope of action which are the fruits of a group united in the Spirit.

AH, SO DESU KA?

It has been pointed out that when a missionary preaches in Japanese he actually has *four* messages, not one. These four are as follows:

The message he *wants* to preach.

The message as he *prepares* it.

The message as he *actually preaches* it.

The message as his listeners *understand* it.

The saving factor is perhaps that there really is a fifth message—and were it not for that we should despair—the message as God blesses it!

The Youth Commission of the National Christian Council of Japan again this year sponsored a Christian Youth Workers' Conference. The results of the discussion in the four study groups are here summarized in the thought that even so brief a summary will be of great value to workers among Japan's youth who could not attend. In the absence of any report from the College Youth study group the Editor has taken the liberty of including material taken from notes of a member of that group.

Introducing Christ to Japanese Youth in 1954

A Summary of the Findings and Recommendations of the 1954
Christian Youth Workers' Conference held at Tozanso, Gotemba,
Sept. 7-10, Rev. Robert Bruns, Chairman.

Discussion Group I: *Rural Youth.*

Rev. Koshiro Motomiya and Rev. Chester Galaska, Co-chairmen.

The problems faced by rural youth in five areas of life, economic, political, educational, family, and aesthetic-recreational, were considered and the basic problems in each area were recognized as being spiritual in nature. For example, (1) poor outlook on life and its related problems, (2) lack of true life-values, (3) no central spiritual loyalty pervading all of life. These three problems were pointed up in a lack of time-consciousness, an unwise stewardship of land and life's resources, and in an inability to cooperate with others because of a lack of the *love* motive. It was realized that the Christian approach in rural areas must be that of making religion an integral part of all five areas of life, with loyalty to God as the basic central loyalty.

This Discussion Group recommended the following methods and approaches for Rural Workers in Japan:

1. Ask "What are the farmers' needs?" and then meet those needs as the Great Shepherd did, through healing, preaching, and teaching. Specifically, teams of experts on rural planning and objectives should be established, composed of pastors, missionaries and other rural workers, to be located in the various areas and "on call" to local churches.

2. The undertaking of the writing of tracts and other materials suitable for use in evangelizing farm youth. (Rev. Motomiya of Date Church was selected chairman of this project and anyone interested is urged to contact him.)

3. The training of rural evangelists in the churches and rural centers.

4. Rural churches and centers should become self supporting. *The feeling of strength, the self-assurance, the rich possibilities of expanding Christian work all hinge on self support.* Three methods of self support are suggested: (1) The Rural Center—presenting some phase of farming or farm experimentation to the farmer as a means of teaching in good farm practices. (2) The Lord's Acre Plan—church members setting aside a portion of produce for the work of the church. (3) The Kindergarten and Nursery School—if care is taken not to neglect the important aspects of child-evangelism in the desire to earn money for the church. It was stressed however that *a regular and systematic instruction in stewardship was the best method of church finance.*

5. The family must be reached in its totality.

6. Christianity must be presented more wisely as a joyous, triumphant faith.

7. In reaching people in a problematic, non-Christian, often amoral culture, *unorthodox methods must be employed.* For example: worship services on week-days and the development of new rural church festivals.

Discussion Group II: *College Youth.*

Yasutaro Owaku and Norman Nuding, Co-chairmen.

This group gave time in discussion to a consideration of some fourteen problems faced by college youth that had a bearing on the evangelizing of such students, ranging from employment after graduation to the unwise use of leisure time and boy-girl relationships. Some disagreement was evidenced in considering the basic relationship of an understanding of the social-economic background of the student or students to be reached and effective evangelism. That is, is an understanding of social-economic conditions *sine qua non* to reaching such youth with the gospel? In spite of this the group made the following definite recommendations:

1. The remedying of the "coldness" of most churches in welcoming students and the lessening of demands on the time of students in church activities.

2. Investigation of the serious problem of "leakage" of students who join

the church and the taking of the necessary steps to correct the conditions responsible.

3. The provision of increased opportunities for expression on the part of the student in the program of the church.

4. More personal counseling of students in the problems of the Christian life.

5. A better understanding, on the part of youth workers, of the Non-church movement and its purposes and a corollary emphasis on the doctrine of the church.

6. Emphasis on the limitations of reason and rationalization in matters of religion.

7. Efforts to relate the church and its program to the everyday problems of social and political importance. Since students think of the church as an agent of Capitalism they conclude it has no message or value for them in a world that must increasingly be built on socialistic principles, *the revolutionary nature of the Christian Faith must be stressed.*

Discussion Group III: *High School Youth.*

Rev. Ichiro Tsuji and Alice Grube, Co-chairmen

The discussions of this group revolved around eight major subjects. These were (1) methods of approaching High School Youth, (2) coordination of the programs of Mission Schools and churches, (3) the problems related to the baptism of High School Youth, (4) leadership, (5) teenagers, boy-girl relationships, (6) the contribution of missionaries in High School youth work, (7) curriculum materials and (8) summer camps. The following conclusions were reached:

1. The National Christian Council should set up a Planning Committee composed of delegates of all denominations, the Y.M.C.A., the Y.W.C.A., Mission Schools, and public schools, to plan an early course in leadership training for High School Youth.

2. Teenage groups need to be established in all churches and Sunday Schools.

3. Attention to and provision for instruction in boy-girl relationships and etiquette are needed.

4. Pastors and lay leaders should be encouraged to give volunteer service in the religious program of Mission Schools.

5. Missionaries can make a special contribution in working with High School Students in the churches in teaching Bible Classes and in giving guidance in boy-girl relationship problems.

Discussion Group IV : *Working Youth.*

Rev. Morinomi Inagaki and Rev. Gertrude Feely, Co-chairmen.

This group in considering the problems of employed young people that affect the evangelizing of them listed such problems under three headings rather than enumerating them. These are, namely, (1) conditions in the world, (2) conditions in the Church, and (3) conditions among the young people themselves.

In the first group it was pointed out that young people feel that Christian principles are inapplicable in modern society as witnessed by (1) the fact that today one cannot make a comfortable living without engaging in questionable practices and (2) the fact that it is necessary to conform to the social customs of one's fellows in order to advance. In facing the Church modern Japanese youth find a wall of separation between church-youth and youth outside the church. The atmosphere in the church is cold and the door-sill "too high." The non-student employed young people feel that the program of the churches and the missionaries are geared to the student level—to the "intelligensia." Hindering personal problems include (1) distrust of the older generation and (2) inability to see oneself as a responsible being—thus young people cannot comprehend sin or the cross. Added to this is the lack of lay leaders of youth, the scarcity of leaders with deep Christian experience and the failure of pastors to delegate responsibility for the youth work of the church. Concrete suggestions aimed at more effective evangelism of employed youth were directed largely at the pastor as the key individual. It was felt that (1) pastors must become more sympathetic in dealing with the young person and problems, (2) personalize the church atmosphere, (3) cooperate more fully with the Y.M.C.A and Y.W.C.A. (4) introduce new members or inquirers to older Christians living near them, (5) educate church members to welcome young people, (6) train church members to witness to their faith among fellow workers, introduce the "Big Brother" and "Big Sister" plan for newly baptized youth and (7) make more use of newspaper and letter-writing evangelism.

Beyond this the need (8) for training industrial lay workers and the recognition of these workers by pastors was stressed. For this the establishment of training classes on the local level is essential. Such lay workers could be used in volunteer home visitation according to Japanese, not American, customs, and in caring for new members in the follow-up of their Christian experience.

More detailed reports or further information can be obtained from the National Christian Council Youth Commission, Rev. Masami Mizuno.

Recent issues of JCQ have given considerable space to material concerned with the problems of rural evangelism. Following in this series of articles comes this one written by a recognized authority in the field of rural sociology. We present this article with the profound hope that it will contribute toward a more effective rural ministry in Japan.

Rural Evangelism and Community Work

DAVID E. LINDSTROM

More than two-fifths of the people of Japan are farmers. Add to this number those living in agricultural villages, and the percentage is well over 50. From these farm and village families come many of the youth who help to swell the population of the towns and cities. Very few of them are Christian; were more of them to become Christian the task of Christianizing the cities would become vastly simplified.

Genichi Murono has pointed out in the July, 1954, issue of the *Japan Christian Quarterly*, the painful sparsity of churches and Christians in rural areas. Yet these areas are the human seed beds for the nation. In a country like Japan, in which so large a proportion of the people are rural, this fact should stimulate the Christian church and its leaders to give major attention to evangelistic work in the rural areas of the country.

Alden E. Matthews, writing in the same issue of the *Quarterly*, gave an approach to the establishment of rural missionary work. The points he has made, based on his contacts with others in the field, are all excellent and, especially with regard to helping the church meet the needs of rural people, make an excellent jumping-off place for the present statement.

Rural Mission Work is Basic

You need only to visit missionaries in rural areas to discover how very basic is the work which they are doing. They will freely admit, as did Dr. Franklin to me on our visit to his home in Chiba Prefecture on a very rainy Sunday last June, that it takes time to gain the confidence of rural people. They will come to you for help in time of need, they are interested in how you live, and they are willing to listen to you and even do some of the

things that you tell them will improve their kind of life. But you do not easily get "inside." You feel much as does the "new" family in a community who have lived there for more than a dozen years, perhaps, but are still considered "outsiders." But this should be a challenge, as well as a caution to have infinite patience.

Christianity can be looked upon as the religion of a free people. To a people in whose history freedom has not been experienced, the Christian philosophy is strange and hard to understand.

The people of Japan have lived for centuries under a feudalistic and familistic type of society. The two are closely related. The rural family in Japan, which is really a household comprised of two or more families, has always had a feudalistic structure. Being made up of a head and its branch families, there is or has been a very deep loyalty and allegiance to the family. The individual has whatever standing he has by reason of the family, and he must make his contribution to the perpetuation of the family.

The ideals and gods of the family are, perforce, those of the individual; he is largely governed in his thoughts and attitudes by the family and its traditions and its preservation. In these ways the family requires of the individual conformity to its mores and customs. Hence a change from this societal system to one in which emphasis is upon the individual, his dignity and worth, as in the Christian family, is a great change. It is commonly known that when a member of a Japanese family becomes a Christian he is basically isolated, so to speak, from his family; he is placed in a sort of social vacuum. This is especially true of the rural family.

Changes Provide Hope

Through evangelism and related activities changes have come and are coming in the family situation in Japan. Not the least important is the land reform which has placed ownership of land into the hands of the immediate family: father, mother and children. These changes give hope for the spread of Christianity in the family and the rural community. It is now more difficult for the head family in a community to set up a branch family, for he no longer has ownership of lands to dispense or let. Instead the tendency is for more or less independent families made up of only the father, the mother and the children, and this family becomes more or less released from the old family customs. Both the land reform and the new civil code have enhanced this tendency which was more evident in the immediate post-war period, for now something of

a reaction has set in, especially against the civil code. Nevertheless, an opening has been made, and with encouragement more and more people will seek the new freedom from the old traditions.

One of the important tasks of the rural evangelist, therefore, is to give to each new convert to the Christian faith a zeal for carrying the Message to his own people. Because of the fact that such an individual tends to become socially isolated it is quite natural that he become passive in his new faith. This is not strange in view of the fact that his now discarded traditional religion teaches him that observance of it will bring to him, personally, benefits and protection if only he is properly worshipful. It is difficult for him to see that true Christian faith calls for active concern for his fellow man: concern that they, too, may find a new sense of freedom and joy in the Christian faith.

Work Must be With Family Unit

The rural evangelist cannot be satisfied that his victories for Christ be with the isolated individual; he must work for family and community impacts as well. Conversion of the individual can and must lead to family and community interest.

Family and community are likely to be made effective, at first, not so much by leading new individual converts to the Christian faith, for, as has been said, he is inclined in the beginning to become passive. Active evangelistic work with his own family and community people is likely to be too much for the new convert, especially if he is a young person. At first, effective impressions can be made by good works. It is frequently by example in the lives of the missionaries, the rural pastors, as well as in the newly converted laymen, that members of families and / or rural communities can be led to see the way to becoming Christians. It is here that concern for and service to the whole man, and not alone his spirit, counts.

The "good works" approach can be made on several levels. An important one is in the training of youth and the provision of social services to the community. An important means for these ends has been the setting up of rural centers which provide for health, education, agricultural and spiritual improvement for the people. These centers, which may have a combination of a school, a church, a hospital and a farm, or one or two of these, are important for the training of rural lay evangelists. Japan has a number but they are far too few to do the kind of job that needs to be done in rural areas of Japan.

Having planted a center in a rural area, or having placed a good leader there to work with the people, the way is open to serve the needs of the people

parasites. These kinds of losses are real and they can be stopped, but to stop them community action is needed which presupposes community organization and trained leadership. This leadership can and should be given by Christian in the immediate neighborhood or community. This is especially true if there is included in the center's program training for the diagnosis of the community: its needs and resources. There is no better way to stimulate the people of the community to do something to improve conditions than on the basis of self analysis. To discover that needs can be met largely by resources already available, which are latent in the community, is to build gratitude for and a willingness to follow the lead of those who have made such discoveries possible. The rural missionary and the rural pastor can take the leadership on this kind of program for the rural community.

Community Analysis is Helpful

Rural community analysis can show the way to community-wide action or attack on some of the basic problems facing the people and them to increased incomes, better food, more comfortable homes and an interest in the moral and spiritual welfare of their own people. The Japanese rural community is rich in problems the solution to any one of which would mean a better kind of life for the people. Farmers have about the lowest incomes of any class of people in the country. Anything that will help increase those incomes will be greatly appreciated. The eyes of most farmers are turned, however, to the prices of things they have to sell. They have been encouraged to use very intensive hand cultivation methods. Production per acre, especially for rice, is as high in Japan as it is in any part of the world. Research is widespread and constant on the cultivation of rice. The average rural evangelist, therefore, is not likely to find much of an opening in this respect unless he, himself, is an expert in the field of rice production. The attack on low income must be from another angle.

An important angle of approach is to cut down the losses many farmers suffer. Few farmers have the resources to make the kind of attack that is necessary in order to stop some of his most serious losses: such losses as those from rodents, for example. This must be done on a community or even an inter-community basis if it is to be effective. To give some idea of the losses incurred as result of rat infestation in Japan the Ministry of Health reports that badly infested communities lose 20% of the grain to the rats. Of equal importance are the losses incurred through illness due to flies, mosquitos, and internal

laymen, and they can get the wholehearted support of the village, *gun*, prefectural and national leadership. The national leadership is now active on campaigns to kill insects and rats, and eliminate internal parasites. Appeal to the right national authorities can help get the ball rolling locally. The result will be not only better incomes but better health for the people of the community.

Food Preservation Methods an Avenue of Contact

Another important approach to the matter of income is to aid the farm people in better home use of food. One of the real problems is to preserve some of the foods that are so plentiful in summer, but which become scarce and high priced in the winter. Here, again, a community survey can find or reveal the needs and resources. Methods of preserving foods are well known among trained nutritionists, some of whom are missionaries. These methods include ones such as canning, drying, storing and preserving or pickling. The resources of the average farm home in Japan are too meagre to make it possible to buy the equipment for canning foods, for example, but it might be feasible for a mission center to set up a plant, teach the best methods of canning vegetables, fruits and meats and thus make it possible for farm families to store food from cheap summer surpluses for use in winter time. Campaigns for "home use of home produced food" can go a long way to alleviate the serious food shortage in Japan.

Closely related to the food preservation problem is the need for education in the right use of foods. The diet of the average Japanese farmer, according to studies made in various parts of the country, is low in calcium; this can be remedied by the use of milk and its products. There is also a lack in the B complex vitamins which comes from eating polished rice to the exclusion of other foods. More use of "brown" rice which has the vitamins left with it, and the addition of green vegetables, fish and nuts to the diet would help considerably. Education for better diets can make use of the very willing but too little used resources of the local information offices of the Ministry of Agriculture. The organization of 4-H clubs and FFJ units in the community and its schools can be very effective in education for good diets.

A more difficult field in which effective work can be done to increase farmers' incomes by stopping losses is to make an attack upon the drain on the family income through high cost of weddings, funerals and other ritualistic or festival occasions. It is not unusual for a family to spend as much as ¥500,000 for a wedding. Perhaps the Christian church in the community can lead the

way by staging simple, inexpensive weddings and funerals, and to carry on an educational campaign regarding a wiser use of money in the home. Closely related to expenditures for festivals are the drains for gambling and drinking. These can be replaced by programs of wholesome recreation. The rural youth, when once introduced to the traditional folk games of other lands, as well as those of their own, take to them with refreshing vigor once they see what fun they can have through these games. Most folk games call for the mixing of sexes and of ages and thus are an excellent means of partially breaking down the social barriers that exist in so many of the rural communities in Japan.

Introduction of Diversified Farming

Mission centers in rural areas are already attacking the problem of income and food supply through encouragement of a more diversified farming. The introduction of high producing milk animals, hogs*, chickens, and the better use of the mountain sides for grass, nut and fruit trees are the means by which diets are improved and incomes increased. A good Jersey or Holstein cow, a Duroc-Jersey sow, a few White Rock chickens, some high producing goats introduced by an American missionary to a community can do wonderful things to open the way for evangelistic work. Good information is available at the nearby Prefectural Experiment stations for the care and breeding of these animals, and the officials are usually happy to be of service.

Community Survey a Good Starting Point

These are only a few of the many ways open to the well trained lay evangelist who wishes to find and work toward the solution of problems in the rural community. Village officials, when properly approached, are often grateful for the opportunity to cooperate on a community survey. There is usually ample leadership in the community to carry on such a survey, and the village officials can lead the way in getting together and securing their cooperation. If they are assured that the real concern on the part of the Christian leaders is to be of service to the people they will do all they can to carry forward a fact-finding survey.

The first steps, following a successful approach to the community's leader-

*More than 50 Duroc-Jersey pigs and several hundred chickens have already been sent out from ICU farm herds and flocks for breeding purposes in Japan.

ship, is to delineate the area in which work is to be done. This may be by "buraku" (small local community) or a particular "buraku" of the village if the venture is to be on an experimental basis. Or the area may be the "Mura," (village) the area served by the elementary school, or that served by the high school. It may be even that work can be done from a town center with the several surrounding villages.

The next step may well be to hold conferences with the leaders as to what they consider to be the problems of the community, so that a list may be made of some of the things on which opinions of a wider range of people may be secured. This serves, also, to indicate the areas in which these leaders feel that some work may be done. The discussion with the leaders should include a period devoted to how they think the problems may be solved, for there may be some who have wanted to do something but have not had the kind of support to do them. It is important to carry the leaders of the village forward with the survey and its implementation all of the way. It is important, too, to have the "Gun" (county) and/or Prefectural leaders, such as the agricultural, health, or welfare officials, in attendance and to give them a chance to make their contributions. If out of the meeting of the leaders of the village there comes a desire to do something on a specific project it is not inconceivable that the community will take pride in the fact that they are doing something as a community and to want to have it known that this is the case.

Community Meetings

The next step, then, is to carry the Project to the people in a series of community meetings. These meetings can be at the call of the village leaders and have as an attraction the showing of some significant educational movie. If the purpose is to get the cooperation of the people in answering questions as to the needs in the community as they see them, they might at the same time be given some idea as to what other communities have done, for example, in eradicating rats or eliminating flies or mosquito pests. The problem of how to record reactions from the people may be met by circulating questionnaire sheets at the meetings, or by having them delivered and collected by the youth group or some similar group in the community. It may be that the school children could be of use in this connection, thus learning for themselves what the project is all about.

Doubtless village officials would be willing and anxious to help summarize the questionnaires, and on the basis of the answers call another series of com-

munity meetings to discuss what are the things that seem most needed to be done. It is out of these kinds of meetings, to which the government officials in the "*gun*" and Prefecture are also invited, that programs of action may come. In discussions it is well to start first with the leaders, getting their reactions as to what are the first steps so that they may carry their recommendations to the people in the meetings. It is quite probable that the leaders will have the kind of influence that will make decisions by the people relatively easy; but it is important that the decisions, finally, be made by the people so that when the project gets under way they will cooperate freely and wholeheartedly. It is important, too, that problems most widely recognised as needing solution, and, if possible, those most likely to be solved be the first to be tackled.

Always, the role of the Christian leaders should be as genuine helpers and they should inspire the people with their willingness to help whenever needed. This is the basis from which confidence in the missionaries can come. Then, when community meetings are called to discuss moral and spiritual values there will be people who will want to come and listen. The door is then open for the telling of the Christian story. The attendance, it is to be hoped, will not be limited to individuals, but entire families invited. This is one way in which the family and community approach may be made to the evangelization of rural Japan.

CONFERENCE FOR RURAL WORKERS

Rural missionaries take note: you will have the opportunity of a six-day get-together for lectures and discussion on rural mission work in Japan. The ICU Rural Welfare Reserch Institute will hold a Rural Missionary Short Course the first full week in January, 1955, at ICU. Write to Dr. D.E. Lindstrom, ICU, 1500 Osawa, Mitaka-shi, Tokyo, for further details.

Here is an article of interest about the little explored field of Interfaith Cooperation in Japan—an account of what can, and what is, being done in the area of mutual understanding and cooperative activity that reaches across religious distinctions.

An Adventure in Interfaith Cooperation

WILLIAM P. WOODARD

The *Kokusai Shukyo Kenkyu Sho* or the International Institute for the Study of Religions in Japan, as it is called in English, is an adventure in interfaith cooperation. Its directors, auditors and councillors are priests, ministers and laymen from the main religious groups in Japan, who occupy positions of national leadership in their respective denominations.

Interfaith cooperation, therefore, in this case at least does not imply a watering down or compromise. This is not a group seeking for a common denominator. Nor is it a syncretistic movement which seeks to combine the best in all faiths. The Institute does not believe that "all roads lead to the top of the mountain." In fact, these are not pertinent problems for it. The officers were chosen because of their staunch personal faith, their ability to represent varied points-of-view and their interest in seeking ways of working together for the achievement of common ideals.

What common ideals? This question constitutes a field of research. But it is clear to anyone who associates with those of various faiths that people as human beings do hold many ideals in common some of which are specifically religious. An example of the former could be world peace; of the latter, the desire for a spiritual as against a materialistic foundation for society. To discuss this further would take us too far afield. Suffice it to say that one of the first activities of the Institute after its incorporation last May was to promote an essay contest on "The Common Ideals of Religions and Cooperation for their Achievement." The contest is open to all: first prize ¥20,000; second prize ¥15,000 and third prize ¥10,000. Sponsoring this contest are five religious newspapers representing the major faith of Japan: Christianity, Buddhism, Shrine Shinto, new religions and one which covers the whole field. Unfortunately there is no newspaper for the so-called Sectarian Shinto denominations. The participation of these papers in this essay contest in itself appears to be something of

an achievement. The writer is unaware of any previous instance of this type on a totally voluntary basis.

A second major interest of the Institute is in the field of religious freedom. For six years the writer served in the Occupation in the Religious and Cultural Resources Division (CIE). In this position, along with other members of the staff, he was responsible for the implementation of religious freedom and the orientation of religious leaders in its significance. Twenty years of prewar experience as a Congregational minister resulted in some acquaintance with the frustrations of religious workers, primarily Christians, under state control and police surveillance. As a secretary in denominational headquarters from 1935 to 1941 he was able to observe firsthand the fruitless efforts of church leaders to adjust denominational organization to the requirements of the Religious Organizations Law (*Shukyo Dantai Ho*) and at the same time retain the special characteristics which had been cultivated and treasured for nearly three-quarters of a century. From that vantage point it was possible to see the inadequacies of the Meiji Constitution which permitted a complete denial of the very religious freedom which Article 28 ostensibly guaranteed! Hence, it was no particular surprise to discover on examination of the war-time record, that had the war terminated favorably for Japan, the essentially Christian characteristic of the Church itself would almost certainly have been either completely denied or seriously compromised.

What was not realized in the prewar and war period was that not Christian but practically all religious organizations—Buddhist, Shinto and others—were subject to surveillance and were forced to compromise essential religious principals in order to satisfy the demands of a fanatical state. This came to light as the religious situation of that period was studied. And it has been made clear that the establishment of religious freedom was truly a liberation of all religions from the thralldom of the state.

Postwar religious leaders on a national level were quick to realize this and were willing to cooperate with SCAP in a program of orientation. But it is doubtful if many ever really grasped very deeply the implications of the principle and it is certain that few at the grass roots level ever have understood what it was all about. At any rate, the necessity of further work in this field resulted in a small group, primarily Buddhists, urging the writer to return to Japan in a private capacity to continue work in this area. The generosity of American sponsors made this possible so the Institute includes among its activities "research and the promotion of research in the field of religious freedom and related human rights."

In this connection, Mr. Tokujiro Kanamori, head of the Diet Library and an authority on the present constitution, was invited in August to address a selected group of Tokyo leaders on "Religious Freedom and the Constitution." Later in the fall the address will be repeated in Kyoto. Subsequently another scholar holding a different point of view, will be invited to present his opinions also. What will follow remains to be decided. The lectures and subsequent discussions will be published in some form and will become the basis of further conferences. If possible, it is hoped that seminars on religion and the state can be set up for monthly sessions over a period of from six to ten months. Thoughtful leaders of all faiths are much interested in this subject and are eager to have a part in the discussions.

Special attention must be called, however, to one point. While the Institute stands firmly for the preservation of religious freedom and related human rights, as well as the separation of church and state, it is not promoting and does not intend to promote any particular theory or policy regarding the interpretation of these principles. The policy to be followed in Japan is something that must be worked out in the course years by the Japanese people themselves. The Institute is a research and not a propaganda agency. It endeavors to provide occasions for a thorough, objective examination of pertinent problems in this field. It is hoped that by study and by trial and error a satisfactory solution—a Japanese solution—will be reached. Above all, the Institute believes that religious leaders of all faiths should be informed on the subject and must cooperate if the present freedom is not to be lost. Eternal vigilance is the price of freedom. Those who value freedom would do well to consider ways of preserving and defending it. Christians unquestionably have much at stake here.

Regarding the legal setup of the Institute, most people are aware that government requirements for incorporation are rigid and certain prescribed forms have to be observed. The following statement of purpose of the Institute reflects this situation. "This Foundation aims to contribute to the uplift and progress of culture and to the establishment of the peace of mankind by deepening mutual understanding and by endeavoring to strengthen international understanding through the study of religions in Japan and abroad for the achievement of ideals common to various religions." In view of its modest budget this statement seems grandiose. But the officers of the Institute are definitely committed to this purpose and believe that a beginning is being made in the right direction. Furthermore many persons have indicated their belief that the Institute is attempting something which the Japanese people

should have been doing all along. Perhaps by creating such an attitude the Institute may go far in fulfilling its purpose.

The full statement of activities in the Articles of Incorporation, which also reflect official requirements, is as follows:

1. Study of religions in Japan and abroad.
2. Fostering of religious sentiments as the spiritual foundation of modern society and research in this subject.
3. Research and the promotion of research concerning ideals common to various religions.
4. Research and the promotion of research in the field of religious freedom and related human rights.
5. Liaison, sponsoring meetings and offering other services to Japanese and foreign religionists and other interested persons.
6. The holding and encouragement of holding of lecture meetings, study group meetings, seminars, etc., concerning religions.
7. Exchange and promotion of the exchange of religionists and persons related to religion.
8. Establishment, maintenance and operation of the "International Institute for the Study of Religions in Japan."
9. Publication and assistance in the publication of bulletins of this Foundation, reports, research results, reference books, data, etc.
10. Other activities necessary for achieving the objectives of this Foundation.

In addition to the writer, who is chairman, the board of directors consists of Dr. Makoto Nagi, principal of Chuo Gakuin and an eminent Buddhist scholar; Kyoshin Kitabatake, chief priest of the Tsukiji Honganji temple and Tokyo representative of the Nishi Honganji sect; Dr. Sokyō Ono, shrine priest and lecturer of the Shrine Association; Shuten Oishi, Zen priest and executive secretary of the New Religions Federation; Sedao Osuga, Tenrikyo minister and Tokyo representative of the Tenrikyo headquarters; Tsunetaro Miyakoda, Christian minister and secretary of the Japan Bible Society. The auditors are Tatsumi Date, associate chief priest of the Meiji Shrine and Sen Shigenaga, chief priest of the Asakusa Honganji temple and Tokyo representative of the Higashi Honganji sect. The fourteen councillors are even more representative of the religious world and of equal if not greater eminence.

Little more need be said regarding the purpose and activities. The religious situation in Japan is perhaps as complicated as anywhere in the world. There is little accurate information about the religious world and it is difficult to secure

reliable information on many specific denominations, organizations and movements. Authoritative studies of Buddhism, Shinto and others are, of course, available in English but hardly any give an adequate idea of the part each plays in the community and national life. Moreover, all too frequently, a foreign visitor gets his information from some local resident, Japanese or foreign, who may or may not be qualified to speak. What missionaries would want their work reported solely by a local Buddhist or Shinto Priest?

In time the Institute hopes to be able to prepare accurate reports on the current religious situation and make it possible for those who so desire to meet persons of other faiths in order to get firsthand information from them. What they are told will naturally reflect individual bias but certainly a fairer interpretation of the total situation will be more possible for those who care to take the time. The Institute's library will contain general works in English and Japanese but special emphasis will be placed on material which deals with institutional aspects and the functioning of religion in Japanese society.

Along the same line, but somewhat farther afield, is the hope that Japanese going abroad may be assisted in making their study of the religious life of the occident more fruitful. To this end, a limited amount of material on religions in the occident may be made available for anyone here who is studying in this field. But it does not propose to compete with already established institutions which have excellent reference material on religions abroad. The interest of the Institute will be in the current situation, on religion as a living influence rather than on historical, philosophical or theological problems.

Such in brief are the purpose and activities of the Institute. Probably only a small minority will take exception to what is being attempted. But regarding the underlying philosophy, a greater divergence of opinion may be expected.

Cooperation is a key word in the solution of modern problems: cooperation for mutual benefit, for the realization of mutually desired ends. Never in the history of mankind has there been such extensive cooperation in science, education, the arts, sports, industry and government. Indeed it seems that the only area where there is little or no cooperation transcending ordinary dividing lines is in the field of religion.

Perhaps this is inevitable as long as many religions or sects feel that they have a monopoly on truth and that all else is evil. But it would seem that even those who feel this way would recognize that in cooperation they have a better chance of witnessing to their faith than they do when that take a position of uncompromising opposition. Experience has demonstrated that many Buddhists, Shintoists and leaders of other non-Christian faiths are sincerely concerned

about many problems which vex society today. They are concerned about juvenile delinquency, the lack of a moral basis for education and political corruption. They are concerned about civil liberties and the preservation of a free society. Concerned, but do almost nothing about them. Christian ministers and laymen may question whether the non-Christians are concerned. But there is nothing to be gained by denial. Rather they would do well to challenge all on the field of action. The preservation of religious freedom, to use only one example, certainly means a great deal to those who preach the Gospel. Without it many a missionary who is in Japan today would never have been allowed to enter and some would have been sent home. Is it better for the Gospel that this freedom be lost than that Christians cooperate with those "not of this fold?" Has the Christian no witness to the worth of a free society in the advancement of the Kingdom of God? China's door has been closed. Must Japan's door also be closed or will all men of faith join hands to preserve their freedom? Political propaganda? No. Just a plea for cooperation with all those who sincerely cherish ideals which will help to prepare the world for the rule of God in the hearts of men.

OPTIMISTS TAKE NOTE

"Japan is the enigma in international life. Russia is perhaps as baffling, yet is less difficult for the Occidental mind to interpret. But Japan! The time when that name denoted a mystic land of vague and alluring charms is gone. Capital and Labour: Militarist and Pacifist: Autocrat and Democrat: Liberal and Conservative—all the forces that have fought under various names throughout the ages are proving that Japan and her people are one with the rest of mankind, despite her age-long isolation and strong nationalism."

—from the Forward to *The Japan Baptist Annual for 1920*

This letter brings to the Christian who is sensitive to the problems of Japanese society a new area for concern. From the pen of one daily engaged in work with prisoners comes an appeal for expressions of deep interest and cooperative action.

The Death Penalty in Japan.

(AN OPEN LETTER)

There are about 90 condemned murderers in Japan in some 15 or 16 "Kochisho, (jails) where Criminals are hung. The law is that after a man has been condemned to death he should be hung within 6 months. But the officials do not like to take this responsibility and on various grounds keep putting off the evil day. As a result some of these men have been held for four or more years after they have been formally condemned. I do not know all the ins and outs of it, but wherever I go officials tell me that they do not like to execute people and that they wish the law would be changed.

Committee Organized

A small but strong committee has been organized as a Prison Reform committee with the object of abolishing the death penalty. They are moving very slowly and because of a strong opposition to their movement on the part of lawyers and some politicians they are not very active. But we do hope that something may soon be put before the Diet so that one can send in petitions. In the meantime, petitions recommending the abolishment of the death penalty can be sent to the Minister of Justice, the Chairman, Judicial Committee House of Councilors and the Chairman, Judicial Committee House of Commons.

Most of the condemned men in Japan are knife-carrying burglars whose motive was stealing and who killed only as they met with resistance. Perhaps the next largest group is made up of men who committed murder while drunk. Then there are love affairs, quarrels, etc. etc. In the courts in Japan, the burden of proof rests with the accused who often are ignorant men without money to employ lawyers and who may have been condemned on very circumstantial evidence. One man who was condemned and should have been hung long ago, if the officials had not put off the hanging, has since been proved entirely inno-

cent by the confession of another man. We have been taking the part of some of these men and have been very successful in getting re-hearings and amnesty.

Cooperation Invited

I would be very happy to hear from any who are interested in this subject with the hope that we may work together to help our Japanese friends improve this situation.

If it is wrong for individuals to kill it is also wrong for the country to do so. Justice Minister Inukai told me last summer that he always felt like a murderer when he put his seal on the order to execute a man! Then there is always the possibility of human courts making mistakes and if a man is killed, the wrong can not be righted if it is later proven that he was condemned mistakenly! *Modern prisons are to reform men and not to punish them.* In killing the idea of reform is entirely lacking! The death penalty does not prevent murderers. But I need not give the arguments in favor of abolishing the death penalty.

If such men could be kept in detention and made to work in a productive industry and any money they make, above the expense of their own keep, turned to the family of the one murdered it would seem more like justice was being meted out—certainly such a course makes “good sense.” Last Spring five such converted murderers were hung. It gives a wrench to one’s heart strings when the news comes but we rejoice that many show wonderful courage, and rejoice to go to be with Christ in Paradise.

September 1, 1954

Signed

H. V. Nicholson

Gokasho P. O.

Shiga Ken.

CHRISTIAN FAITH AND JAPANESE SOCIETY is the theme of the next issue of THE JAPAN CHRISTIAN QUARTERLY due to be published on January 1st. Articles by Philip Williams, George Hays, Prof. Sumiya of Tokyo University and others will make this an issue you will not want to miss.

With the 100th Anniversary of Protestant mission work in Japan fast approaching, the JCQ thinks it is fitting that we pause and think about the vast cloud of witnesses that surround us. By way of introducing this new generation that knows not Joseph to the giants of the past, we present the first in a series of Missionary Biographies.

Rev. Guido F. Verbeck, D. D.

PAUL VERBECK OLTMAN

Guido Fridolin Verbeck was born in the province of Utrecht, the Netherlands, on January 23, 1830. While still in his teens the family moved to the United States, the land of golden promise where, except for the years when he was receiving his education, first as an engineer and later in preparation for the ministry, the future missionary was to spend only a few years of his life.

Dr. Verbeck was one of the first missionaries of the period of modern missions in Japan. He landed at Nagasaki, from Shanghai, where he left his family for a few months, on November 7, 1859 at the age of 29 years. Four years previously a young Japanese man named Wakasa no Kami had found a copy of a Dutch New Testament floating in Nagasaki harbor and by dint of almost superhuman effort and indefatigability, was able to understand enough of this strange story, written in a stranger tongue, to know that here was something which he must possess in its entirety. He became one of Dr. Verbeck's secret disciples, was converted and baptized as one of the first Christians in 1866. Writing to one of his missionary colleagues about this time, Dr. Verbeck said, "We found the natives not at all accessible as touching religious matters. When such a subject was mooted in the presence of a Japanese, his hand would almost involuntarily be applied to his throat, to indicate the extreme perilousness of such a subject." He attributed this to the viciousness of the "abominable system of secret espionage, which we found in full swing," and went on to say that before any progress could be made it was necessary first to gain the general confidence of the people and to master the native tongue.

Early Years

The first ten years of Dr. Verbeck's life in Japan were spent in Nagasaki largely in teaching in various schools and classes. He had for a considerable period a class of three intelligent Buddhist priests and also for several years a Bible class of five men living at a distance of two days journey. These men,

owing to feudal restrictions, were not at liberty to come to Nagasaki to study but, having been supplied with Chinese Christian books, two messengers were employed, going regularly back and forth between teacher and pupils, carrying inquiries and explanations as they came and went.

In 1869, upon invitation of the Japanese government, he came to Tokyo to establish a college along Western lines. He served for ten years as president of this college which later developed into the Imperial University, now known as Tokyo University. His unusual linguistic and diplomatic attainments won him a place in official and educational circles in the Capital which have seldom, if ever, been equaled by anyone. At a time when interpreters were few and dictionaries rare, his advice for consultation and reference was most valuable for he spoke and wrote English, German, Dutch, and French, in addition to reading Latin, Greek and Hebrew. He was in the employ of the Japanese government in the Education Ministry in various capacities, and as advisor to the Privy Council and the Council of State, and also as a lecturer in the Peers School.

After Retirement

Upon retirement from the government service in 1879, he returned with his family to California for a well-earned rest, but he could not remain away from Japan for long. He rejoined the ranks of the Reformed Mission the following year and became a teacher in the theological school and engaged in revision and translations of the Bible. The peculiarly beautiful and idiomatic style of the translation of the Psalms is largely the work of this gifted man. However, his first love, and a work for which he was best fitted, both by training and predilection, was lecturing and preaching. His long and close intercourse with the Japanese people, at times almost to the exclusion of intercourse with foreigners enabled him to perfect himself in the colloquial, until his mastery of this was a continual source of wonder and delight to those who listened to him. Although most loyal to his Mission and its standards, both from conviction and affection, most missionaries seemed to think of him as belonging to the church at large, and he was not only cordially welcomed at all kinds of meetings, but his services were eagerly sought as a speaker by both foreigners and Japanese alike.

Dr. Verbeck died in Tokyo on March 10, 1898, the 26th birthday of the first Protestant church in Japan in his 69th year, after having given nearly forty years of his life to Japan. One of his closest associates writes of him thus; "As the great Japanese Preacher and the model Christian Gentleman, he will long remain our pattern and guide. To have known him intimately was indeed an inspiration and a cherished memory."

While the missionary forces were deployed in their respective camps this Summer and the World Council was gathering a half a world away, a humble Japanese pastor stepped to the pulpit, read his text and began his sermon. With clarity and originality he voiced the message of God as it had come to him. We present a translation of his own abridgement of that sermon because we believe it is a message needed in the present hour.

From the Japanese Pulpit^{*}

The Blessing of Working Together

Rev. MORITO INAGAKI^{**}

A Sermon Preached August 15, 1954 in the United Church of Christ in
Karuizawa, Nagano Prefecture

Text: John 21: 1-14 "*they went forth and entered into a ship.....*"

The ultimate end of the life of the Christian is to be always in the blessing of Christ. Whether we make this our conscious aim or not, if our thought and action fulfills the will of the Lord we will, without fail, be blessed of Him. The *good* Christian is one who finds his joy in this blessing of Christ, and in it alone; in conformity to the Lord's will; in the kind of prayer that daily makes us worthy of being blessed; in meditation, learning, worship, and dedicated action. With this in mind we will find in the twenty first chapter of John's gospel important admonition for the consideration of the Christian which indicates the path, the way, to this blessing.

I.

In the first place the disciple Peter declared, "I go a finishing" and on hearing this the other disciples responded, "*We go also with thee.*" Peter as the first-called of the disciples and as the elder, quite naturally, held the leadership. However, as his name indicates, he was quite stubborn and tended to be an individualist. He was one who had added failure to failure. Even in spite of this the other disciples cooperated with him as their leader—perhaps because

^{*} Each month hereafter the Editorial Board plans to select, condense, and translate such a message as this, actually preached by a Japanese pastor in an actual church situation. Through this means we hope to document and provide some insight into the present day Japanese pulpit.

^{**} Translated by Miss Setsuko Fujiwara and Raymond P. Jennings.

when he failed he had a purity, a goodness, a love that brought him to tears. We must notice that the "I" with which Peter refers to himself before the event of the Cross, after the Cross, the Resurrection, the Ascension, the coming of Holy Spirit—in the Book of Acts this "I" the first person singular, becomes the first person plural. In fact the work of the Christian must always be in this spirit of "WE"...of *working together*. In the resolution of the disciples, "We go with thee" we find the anticipation of the blessing of Christ.

II.

With this resolution the disciples entered the *same* ship—one ship. This ship represents the Church—it points to the *United Church*, to the *WORLD CHURCH*. We are in the ship called the Church and are *working together* for a *single purpose*. Right now the ship is riding the waves of this world and is going forward. The Church is always a ship that proceeds against the waves of the world. For what purpose? It goes without saying. For the sake of catching men—of saving men. The purpose is that of being fishers of men!

"I will make you fishers of men" (Mark 1:17). This is the purpose and the promise of the Lord when he called his disciples. It is to fulfill this promise of catching men that we come together in the ship called the Church. Like the disciples our spirits are perfectly *one*. Our hearts are brimming over with good will and the *attitude* of communal labors. Believers, churches, the United Church—all are blessed. Thus, if all the churches of the world in this way enter into the same ship, with this same spirit, they can pray, "Thy Kingdom Come on Earth" with sincere hope.

The disciples were in *perfect unity* for *one purpose*. Having been blessed for having this *spirit of unity* the matter of the success or failure of their labors had no effect upon the blessing. When a man anticipates material success and results he is, with little wisdom, giving himself to the use of man's intelligence and the pursuit of argumentation. Behold how many conferences, discussion meetings, we have in today's world! And the results! In Evanston the World Council of Churches is being held. I pray that this shall not end in disputes but in the creating of a *cooperative action* with a *single purpose*.

III.

In a sense we can say that our age is an age of cooperation. Even great America can not continue to survive by itself and for this reason is making an effort to solidify the camp of the democracies. It is the same with the Soviet. So long as the world is divided into two camps the world cannot be solidified.

This is already common sense to the common people of the world. Recently it looks like the two camps might possibly be coming closer together but *cooperation based on selfishness will only divide again*. This is one lesson of history.

Set over against such selfish cooperation is the cooperation of those who are in Christ, cooperation, which, since it is rooted in love and bound by goodwill, does not strive for its own advantage. In the ship the disciples set out in, personal advantage was non-existent—there was only a common purpose.

The disciples had not given thought to their success or failure in this mission. In fact, they had failed. All night long they had caught nothing. Man's strength and intelligence had been of absolutely no value. The experience of men who had been fishermen from birth was of no assistance. The night was one of failure ending in the reaching of the limits of man's efforts and in the awareness of impotence. At this point—at a time like this—our Lord stands on the beach gazing steadily at the scene. Contrary to man's expectation and from an unexpected source, blessing is drawing close!

The Lord comes closer, sees our labor. Then his eyes take in the fact of our failure in our work. But He does not linger over our failure and insufficiency—rather He looks at the way we have worked. When we have come to understand this fact we have hope even in the midst of our failure. The "failure" of the Christian even though it appears as failure is in actuality not failure.

IV.

The Lord asks, "My children, have you taken anything?" That they had caught nothing the Lord well knew. The important point in asking the question was to elicit the answer, "Nothing," from the disciples. This is an amazing thing! The disciples, professional fishermen, called "children" by a man they had never seen and did not know! Fishermen literally treated like children! And then to be asked, "Have you caught anything?" Not to feel that they had been made to look like fools—and, what is more, to respond "Nothing." This is indeed amazing. This shows the thorough humility and meekness of men favored with the blessing of the Cross and Resurrection. Read Luke 5:1-5. Compare Peter's attitude before the Cross.

Even without knowing that the one who spoke to them was Jesus they took his advice and let their nets down. Thus we see that *they were not only men who trusted God but men who also trusted their fellow man*.

V.

The *result* of all of this was the taking of a great draught of fish. 153 fishes! The disciples sensed for the first time that this was not their own

individual work, not man's strength, but a tremendous power. They realized that the one who had spoken was Jesus! Truly this is a triumph of *action*.

It is not that they had faith, looked to Jesus and led by His word, acted, and thus succeeded. No. Rather it is that they, *cooperating*, failed, were thus humbled, and trusting man succeeded—then recognized Jesus. The success of the Christian, more than in his harvest, is in the blessing of recognizing Jesus. Peter, recognizing the figure of the Lord, plunged into the sea, leaving the ship and the fish behind, and came to the Lord. Among the disciples there was not one who doubted Jesus. Jesus, dividing the fish among the disciples, gave them bread and blessed them.

When we standing in our generation, put ourselves among the disciples we sense that this ancient event by Galilee is God's *new* word. *The time for discussion is past. This is the time for action. Cooperating* we must enter the *same* ship—one ship—with a *single purpose*. Doing this, even though we catch nothing and our work comes to nought, the Lord, according to His Word will grant us success. Then, without fail, the *cooperators* shall receive from the Lord a great blessing.

THE BEAUTY MORE THAN SKIN DEEP

Miss Kyo Iwaya, whose striking beauty won her the "Miss Aomori" title in 1952, returned to her home town in September. Skilled Tokyo surgeons had been unable to fully restore her exquisite features that had been seared to deformity by sulphuric acid thrown by an insanely jealous fellow-office girl in February, 1953. But her nurse, Miss Keiko Naramoto, has helped Miss Iwaya find a new inner beauty through Bible classes that led her to become a Christian.

A year ago the former beauty queen was on the verge of committing suicide. She wrote in her diary, "When I looked at an attractive grey dress that my friend was wearing I thought it would be just right for me. Then I thought of the change in my face, and started to cry."

Regular attendance at the Bible classes taught by Miss Naramoto for patients under her care and, more recently, the services at Fujimicho Church gave Miss Iwaya a new direction in life. Before her baptism recently she testified, "Without this misfortune my life would have been a failure. Before I thought only of my physical appearance, without a thought for the condition of my heart."

Returning to Aomori City, she determined to forgive her attacker, who will soon be released from Aomori Penitentiary, and to take an active part in the church life of her home town.

—Contributed by Leslie R. Kreps

This month Japan Christian Quarterly brings you three book reviews and news about a fourth book. We feel all have vital significance for the Christian worker in Japan. The first treats the pressing issues of 'Christian Unity'—the second is doubly significant because its author is an Asiatic—the third throws light on a question we face each day, that of the relation of Faith to social problems. The fourth book should prove a great help in study groups.

Book Reviews

Compiled by PHILIP WILLIAMS

THE HOUSEHOLD OF GOD, by Lesslie Newbigin.

This little book, originally delivered as Kerr Lectures in Trinity College, Glasgow, is to your reviewer *the* most important of the pre-Evanston books. It reveals not only the statesmanlike, intellectual and spiritual stature of the author; but it also in a very realistic manner plots the direction toward a union of the Churches. His own experience as a Scottish Presbyterian, re-ordained episcopally so that as Bishop in the Church of South India he might administer the sacraments in any of its churches, colours his attitudes. The book should be read along with Charles Clayton Morrison's "The Unfinished Reformation," as one is written from the background of Scotland and South India, while the other comes from the American denominational scene and has Campbellite colouring. There is a missionary emphasis in this book which is lacking in Morrison's: "The ecumenical movement has been a by-product of the missionary movement, arising out of the missionary experience of the Churches outside the old Christendom, and enormously reinforced by the experience of Churches within Christendom which have found themselves here also in a missionary situation face to face with the new paganism..... The ecumenical movement will become fatally corrupted if it does not remain true to its missionary origin..... There can be no true ecumenical movement which is not missionary through and through, for there can be no true doctrine of the Church which is not held, so to say, in the tension of urgent obedience between the Saviour and the world He came to save.....A thoroughly missionary conception of the Church has not yet been wrought into the ordinary thinking of the Churches."

Newbigin divides the theories of the nature of the Church into three main classes, and shows the distortions which have resulted from taking any one of these theories as the whole answer. The first class is that of *Classical Protestantism* (e. g., Lutheranism) which believes we are incorporated in Christ by hearing and believing the Gospel. It values the sacraments, but the main emphasis is on doctrinal faith which comes from hearing the spoken word from the dominating pulpit. The second class is that of *Catholicism* (e. g., Anglicanism) which believes we are incorporated in Christ by sacra-

mental participation in the life of the historically continuous church. It honours preaching, acknowledges the need of faith; but the center of religious life is in the sacrament rather than in the pulpit. The third class, which the author does not label, but later calls *Pentecostal*, believes that we are incorporated in Christ by receiving and abiding in the Holy Spirit. It values preaching and sacraments for their pragmatic results, but not historic continuity. There is a penetrating chapter on each of these classes entitled respectively: The Congregation of the Faithful, The Body of Christ, and The Community of the Holy Spirit. The Biblical foundation of each class is outlined, the present historical setting is provided, and then follows critical comment. The closing two chapters attempt a constructive synthesis of these three positions which were so critically examined. The synthesis reveals the Church as both eschatological and missionary: a pilgrim community on its way to the ends of the earth and to the end of time.

The author is rather hard on some of our household gods. Luther in his reaction to Rome is accused of losing perspective and failing to give due place to the continuing life of the church and of making the church into a series of disconnected events. Barth is accused of letting the eschatological completely push out the historical. On the other side 'Apostolic Succession' comes in for its share of criticism. "The fundamental flaw in the position is that it forgets that the substance of the covenant is pure mercy, and that God retains His sovereign freedom to have mercy upon whom He wills, and to call 'No people' His people when they who are called His people deny their calling by unbelief and sin." The Pentecostal group is accused of often having an overdose of 'ardor against order', a tendency which St. Paul noted in his day. But, writes Newbigin, "a decisive mark of the Spirit's Presence will be a tender concern for the unity of the body, a horror of all that exalts some human leader or some party into the place which Christ alone can occupy." The value of real congregational life is noted with appreciation; but, he then asks why some consider the local congregation as the only form of Christian collectivity to which all the qualities of the Church may be ascribed? The author would have no Brunner-like affinity with the non-Church Christians in Japan. "The Church cannot live except as a visibly defined and organized body with a continuing structure." Movements which begin as pure up-surges of spiritual vitality soon develop their own forms, theology and organization.

We have picked out an undue proportion of excerpts from the critical side, and must hasten to note that the general tone of the book is extremely constructive. There is much of the positive that one would like to pass on; but there is room for only a few sentences which reveal the nature of his final two chapters of synthesis. He states that all three answers regarding the nature of the church are true: "we are made members in Him by hearing and believing the Gospel, by being received sacramentally into the visible fellowship of His people, and by both of these only through the living presence of the Holy Spirit." "The Church can be rightly understood only in an eschatological perspective. Whenever we seek to define it simply in terms of what it is, we go astraythe Church is not what it is, because it exists by the mercy of God who calls the

things that are not as though they were. The church is not merely a historical reality but also an eschatological one."

"The implication of a true eschatological perspective will be missionary obedience, and the eschatology which does not issue in such obedience is a false eschatology..... If as theologians, we talk about the world, without meaning India, China, Russia.....we are talking unbiblical nonsense." He urges four practical steps now:—

1. To call the Church to a new acceptance of the missionary obligation.
2. To extend the areas of cooperation in the fulfillment of that task.
3. To press forward untiringly with the task of reunion in every place.

No reader of this book will agree with all of it; but all will be challenged to a deeper sense of churchmanship and a wider sense of missionary obligation.

A. R. Stone

PREACHING THE GOSPEL OF THE RESURRECTION, by D. T. Niles. Philadelphia: Westminster, 1954. 98 pp. \$ 2.00.

Hope, death, love, and life: about what more vital subjects could a person speak to young theological students? That is what Mr. D. T. Niles did in four lectures given in Adelaide, Australia, in March, 1952. Fortunately, these lectures have now been made available to us by Westminster Press. Not only those young men of Adelaide, but also we, the reading public, are in need of clearly stated and well developed thoughts concerning, in the words of Mr. Niles, "The Signature of Hope," "The Signature of Death," "The Signature of Love," and "The Signature of Life," as written by God across the face of existence.

The book, although divided into four parts, reads as a complete whole. Mr. Niles found it impossible to separate his topics of hope, death, love, and life in the sermons, just as it is impossible to separate them in reality.

The hope of the dedicated Christian is hope in God's word and power and not in his own insecure life. The minister is called to give complete obedience to God and to tell of God as He is known in Christ the resurrected. While this means that the minister will testify with his life, too, it does not mean that his message is about his own deeds, for the minister's life is also under the judgment of the word he preaches. To meet the love of God in Christ is to have one's life shattered and then re-oriented and stabilized anew by this same love. Preaching is but the human offering brought to the service of God, where our hope is firm in Christ who upholds our activities and accomplishes the end toward which we are called to work.

Hope sets mankind to scanning the far horizons, but this is one of man's greatest weaknesses: his unwillingness to live in the fleeting present. What is needed is something to give life depth and to make man put meaning into his living. For this, God has written across human existence the signature of death. Death is necessary to make sinful man search out God. Yet it is because sin exists that death also exists, and so death is actually an enemy of God. To overcome this enemy, Christ came, suffered, died,

and rose again, winning the decisive battle, but not the final one in this struggle. If man would be victorious over death, he must put himself within God's love as it is known in Jesus and live there by faith in God, depending upon nothing else.

Death is overcome then by love, the love of God which brings forgiveness to men. This love of God is everywhere and ever seeking us. It is even in hell. In fact, God's refusal to stop loving man, even when man withdraws completely into himself, is what makes hell. God's love is love for individuals, the person and not the deeds. In Mr. Niles' estimation, one of the weaknesses of our time is not that we do not love God but that we do not know how to receive God's love or man's love.

There are, then, two themes to existence: (a) Man dies because he is a sinner; (b) Man lives because God loves him. Life should be dedicated to the source of life. This is God. If man believes in God, then he finds himself taking part in the struggle of God's Kingdom against evil. "Christianity does not protect us from life but for life." God is at war. Life's security has been shattered by God's action: ".....that is the dimension in which the Christian life has to be lived. It is life in the presence of death." Yet even so the victory has been won, for the signature of life is written clearly in Jesus' blood, and the resurrection.

One of the most satisfying aspects of Mr. Niles' book for the reviewer is his adept paraphrasing of Paul. This, along with the author's use of his own experiences in Ceylon, added greatly to the readability of the book. Sometimes it seemed as if the time allotted for the original lectures was inadequate for the thoughts of the author, and the result was a rush of varying thoughts that confused the central theme. Rev. D. T. Niles has been active in the World Council of Churches, preaching the Assembly sermon at the opening meeting in 1948 and subsequently serving as Secretary for Evangelism.

Gilbert E. Bascom

CHRISTIAN REALISM AND POLITICAL PROBLEMS, by Reinhold Niebuhr. New York: Scribners, 1953. 203 pp. \$ 3.00.

In post-war Japan Professor Reinhold Niebuhr is "the theologian who is probably being read more than any any other." So says Professor Tadakazu Uwoki in a recent *Japan Christian Quarterly* article. This alone should be ample reason for the missionary here to study the admirable collection of essays contained in this latest contribution by Niebuhr to the field of studies in the relevance of Christianity to social problems. In another way this volume has a close relation to us in Japan, for it appeared shortly after Niebuhr was to have visited this country. That trip, eagerly anticipated by him and by Japanese Christians, was blocked by his sudden serious illness. Hours that might have been spent here were devoted, instead, to this book. It is gratifying to know that what at first seemed a frustration of the plans of men may now be seen as fulfilling a purpose of God's: the result of enforced rest gave time for the selection of these essays, and the elaboration of important lectures never printed before, for presentation in book-form. And in a sense they represent the crowning work in his series of writings in the

political field. They have already been acclaimed "the matured thought of an outstanding thinker" in an area of his preeminence, by specialists in history and politics as well as theology.

Full-length book reviews are available (e.g., *The Saturday Review of Literature*, April 10, 1954; *The Christian Century*, May 5, 1954) so that no detailed appraisal is needed here. Nor would it be easy to summarize the contents, for it is in truth a synopsis of almost all of the greatest lessons that Niebuhr has taught our generation. Suffice it to say that the treatment given here of basic Christian principles and the analyses of specific problems show us once more why Niebuhr has been so influential. His diagnosis and prescription for our age have gained recognition from such widely differing groups as popular *Time* magazine (they called him the greatest American mind in his generation) and the leaders of labor and government, to say nothing of the scholarly world of philosophy. His voice has given leadership over the whole range from economics to ecumenics. Numerous literary critics have shaped their current study around his ideas. W. H. Auden dedicated his last volume of poems, *Nones*, to this man who has shown the relevance of Christian thought to every aspect of man's life.

Those widely read in his work will welcome this volume for its survey, its tracing of changes in Niebuhr's own views, its new materials such as the long study of Augustine. For those who would make a good start in study (including those who may have prejudged him, partly because of the hauteur of some of his "followers"—over-enthused with their new-found light!) *Christian Realism and Political Problems* is an ideal introduction to both the theoretical and the practical aspects of Niebuhr's thought. That's the best of the twentieth century on the two poles of theology and politics in their inter-relations.

P. W.

FORTHCOMING TRANSLATION OF NIEBUHR

The Irony of American History is the latest of Reinhold Niebuhr's books to be translated into Japanese. Publication of the translation by Otis Cary is scheduled for October, and because of the special significance that this Christian critique of American policies will have in Japan's apprehensive, anti-American atmosphere, a preview seems to be required. This is a book that can be called "must" reading for missionaries, because our Christian friends and our college contacts—who may or may not be friends of Christianity—will be making it the center of their study. Because of the prestige of the author, the timeliness of the subject, and the unusual qualifications of the translator, the "right combination" has been brought together to provide us a study text for all student groups who are looking for a book which comes to grips with the most important problem in international relations and in ecumenical Christianity.

As you remember, in this volume published in U. S. A. in 1952 (later reprinted there and also in England), Niebuhr makes abundantly clear that any effort to identify an American viewpoint with *the* Christian position is the height of idolatry. Rather, using the judgments of God as basic assumption, he studies America's contemporary dilemma

in world affairs as due to "traditions of secular and theological optimism which have distorted the American view of history." In a way that the typical Japanese critic of American policy has until now had no chance to understand, this book will show the factors of history that have forced the crisis today, when an unprepared America has been obliged to assume a leading position in the world community. The reasons for apparent lapses towards isolation or an over-aggressive attitude are given. Above these stand the charges to deeper moral responsibility that the Christian imperatives place upon the nation. While the treatment of the theme focuses study upon American sins (how important this self-criticism will appear here!), the author makes clear the false assumption—and therefore the ultimate self-defeat—of those movements which deliberately disavow the higher rule of the God of history.

The translator and the process of translation are so unusual as to call for special mention. Otis Cary is teacher of American History at Doshisha University and to the command of that field adds a thorough acquaintance with Niebuhr's Christian position. Further, being Japan-born and so well grounded in the language as to broadcast and write (numerous magazine articles, four books to date) like a native author, he is ideally prepared to carry the correct meaning into the Japanese edition. To guarantee the process, he worked with Doshisha associates half a year to pin down every nuance.

Philip Williams

In addition to the numerous conferences and camps referred to elsewhere in this issue of JCQ there were numerous events of significance that transpired during the Summer and early Fall months—here is a run-down on some of the more important as seen by your JCQ reporter.

News and Notes

Compiled by LESLIE R. KREPS

Commission to Strengthen Service Men's Program Arrives

A group of American church leaders spent the last two weeks of September in the Far East on behalf of the Christian Service Men's program. They consulted with church leaders, chaplains and missionaries on methods of improving work among service men stationed in the Far East.

Representing the various denominations' work for chaplains and servicemen were Rev. Marion J. Creeger, Secretary of the Commission on Chaplains of the NCCC-USA, Rev. Willard M. Wichizer of the Disciples of Christ who is Chairman of the Commission, and Bishop Henry I. Louttit of the Protestant Episcopal Church. Three men represented the interests of mission boards; Rev. Elmer A. Fridell of the American Baptist Board, Rev. John C. Corbin of the Presbyterian (USA) Board, and Rev. Wallace C. Merwin, Ex-Secretary of the Far Eastern Joint Office, NCCC-USA.

The problem considered by the Commission relates to the "moral and spiritual problems facing American men who are serving in the far East, and ways in which the Christian churches and missions at work in the areas can do more for these men in cooperation with the chaplains, who have direct responsibility for their spiritual welfare."

The Commission's announcement also emphasized, "We who have represented the missions' interests have felt that wherever possible, it should be the churches which should undertake such programs, in cooperation, of course, with missionaries and chaplains. All of us are agreed that the primary need is for a distinctively Christian approach to the problem, although recreation and other emphases may well be included in such programs."

The Commission was under the sponsorship of the Air Force Chief of Chaplains, Maj. Gen. Charles I. Carpenter. Its itinerary included Japan, Korea and Okinawa.

Lacour Mission Successful, Ten New Churches Begun

Twenty-five Midwestern ministers and laymen and women, headed by Rev. Lawrence Lacour, demonstrated a new type of evangelism in Japan this summer. Under the sponsor-

ship of the National Christian Council's Centenary Evangelism Committee and the *Kirisuto Shimbun* (The Christ Newspaper), the group did concentrated evangelism for two months in Fukushima Prefecture, centering around ten points chosen as the sites of future churches.

In departing from the methods followed by most visiting evangelists from abroad, the Lacour Team stationed an American pastor and a Japanese student minister at each of the ten points, while three separate groups held mass meetings throughout the Prefecture.

The results of the campaign were thus preserved in the form of worshipping congregations. Besides the thousands of decision cards that such campaigns usually produce in Japan, 48 baptisms were made before the American members of the group returned in early September and prospects are bright for at least half again as many in the immediate future. The student minister is staying on at each of the ten points and the Tohoku District of the United Church of Christ in Japan is arranging to welcome the new congregations as preaching points.

Without minimizing the effectiveness in Japan of the musical evangelism techniques used both this summer and in 1951 in the Lacour mass meetings, Japanese observers indicate that a large share of this year's success must be credited to the American pastors who lived and slept "Japanese" for two months as they followed up the openings-made at mass meetings and created openings for themselves. They point to one of the ten towns, a town where Christian work had been carried on intermittently for years. The leading doctor there had had an interest in Christianity for years but had never made his decision. Through the witness of the "pastor for two months" he is now the pillar of the new church in his town.

Though the Lacour Mission was carried on non-denominationally, all ten of the churches founded have decided to join the United Church. They will, however, receive special assistance, raised by members of the Lacour group, until they reach self support.

Rev. *Lawrence* Lacour is the District evangelist of the Iowa Conference of the Methodist Church and all members of his group this year were Methodists. However, he indicated that next summer other denominations would be represented, including at least one Episcopalian minister.

Christian Radio Broadcasting Increases ; Short Wave Added

The opening of a new short wave broadcasting station in August has greatly increased the opportunity for broadcasting Christian programs in Japan. The station may be heard by Japanese in Hawaii and on the West Coast of the United States, as well as by the estimated 1,100,000 short wave set owners in Japan.

The Japan National Christian Council's Audio-Visual Aids Department (AVACO) is now producing two programs for short wave release. A half hour worship service, featuring leading Japanese pastors, is aired each Sunday at 8 a.m., while a week-day program at 6:20 p.m. presents and interprets hymns from the Japanese hymnal. The

latter program, which is also used by two regular channel stations, has already established itself as one of their most popular airings, according to the short wave station representative.

AVACO now has seven programs on one or more of the 35 regular channel commercial stations, as well as frequent releases over Japan's National Network (NHK). A new women's program, featuring the well-known Christian laywoman and literary critic, Mrs. Muraoka, is now heard regularly over thirteen stations. Her commentary on various social issues from a Christian standpoint has earned her a strong following.

The AVACO experiment, in presenting the lives of great Christian leaders through a traditional Japanese story telling form, has also proved successful. Mr. Nankoku Tanabe, a professional storyteller of the new school (Shin-Kodan), is currently presenting the story of the founder of the Salvation Army in Japan, Rev. Gumpei Yamamuro, both over the radio and from the stage of the Hammoku Tei Theater in Ueno, Tokyo.

Many missionary organizations are also presenting a variety of programs for commercial stations, some on a paid basis and some, like the above AVACO programs, on a free, sustaining basis. The Japan Lutheran Hour is the most widely heard Christian program in Japan. The Pacific Orient Broadcasting Company, formed in 1951, continues effective radio evangelism through producing programs for mission sponsorship and giving technical assistance as requested. Their "Light of the World," a weekly fifteen-minute Gospel message, is heard over 15 to 20 stations from Nagasaki to Aomori. In cooperation with Japan Child Evangelism Fellowship, POBC is reaching millions of children on 21 stations weekly on free, sustaining time.

Typical of individual missionaries, who have had a fruitful radio ministry, is Harry Swan, a retired business man. His program, "The Way," recently went into its third year of broadcast. He reports that about one-third of the letters he receives are professions of salvation.

Rev. Kenny Joseph, Evangelical Press correspondent for Japan, summarizes the radio ministry here when he says, "Few mission fields have such a radio bombardment of the Christian message as Japan. This broadcast on many waters will return with a harvest of souls."

Imperial Awards Bestowed on Reischauer, Kriete ; Axling Made "Honorary Citizen"

Dr. William Axling was made an "Honorary Citizen" of Tokyo in September, a recognition that has been given to only five persons. He is the only foreigner in the select group that includes the former mayor of Tokyo and long-time Japanese parliamentarian, Yukio Ozaki.

Imperial awards were also granted this summer to two missionaries of long-time service in Japan. Dr. A. K. Reischauer, who came to Japan as a Presbyterian missionary in 1905, was given the Third Order of the Sacred Treasure. The founder of the Japan School for the Deaf and one-time teacher at Tokyo Women's Christian College and

Meiji Gakuin, Dr. Reischauer retired in 1949.

Before sailing to the United States in June, after 43 years of missionary work here, Dr. Carl D. Kriete, was given the Fourth Order of the Sacred Treasure, in recognition of his many services in educational, evangelistic and social work. Dr. Kriete has been one of the leaders in the formative years of the Kyodan's Council of Cooperation through which aid for Japan's United Church comes from abroad and on which he represented the Evangelical and Reformed Church of the United States.

WCCE World Gathering Slated for Japan in 1958

The World Council of Christian Education's Executive Committee which met in Frankfurt, Germany, this summer gave Japan first priority as the site for their next World Council scheduled for the summer of 1958.

The Council's General Secretary, Dr. Chapel, will come to Japan to determine whether facilities and backing exist for such a huge gathering. A favorable report would mean that next year's Executive Committee meeting would make Japan's selection final.

Mr. Tokutaro Kitamura, the well-known Christian statesman, is preparing a detailed report on Japan's economic and political situation, as a part of Japan's bid for the honor of being the host country. "If the Council were scheduled for next year, I would oppose the selection of Japan as the site," said Mr. Kitamura. "But with the conference still four years off, I am confident that Japan's economic condition will have returned to a normal status."

The desire to hold the next meeting in a non-Christian country and the fact that Japan's Protestants will be entering their Centenary year were the key factors leading to the selection. Three thousand delegates, representing Sunday School teachers the world over, will attend the next WCCE meeting.

Temporary Location for Japan Christian College Chosen

A temporary location in Suginami Ward, Tokyo, has been chosen for the new Japan Christian College which will be opened next April. The first prospectus has been issued and the registrar's office is beginning to process applicants.

The new college will be headed by the Rev. Donald E. Hoke, former assistant to the President of Columbia Bible College. Backing is being secured on an inter-mission basis. Two majors will be offered when the school opens, Bible and Theology, and Education. A promotional film on the school was warmly received at various conferences in Japan and overseas this summer.

Personals

Compiled by MARGARET ARCHIBALD

New Arrivals

New Missionaries in the Augustana Lutheran Mission, studying in the Tokyo Language School are: REV. & MRS. MILTON A. LUNDEEN and three children, 139 Higashi Tamagawa Cho, Setagaya Ku, Tokyo; and REV. & MRS. ALAN HOAGLUNC, 142, 4 Chome, Denenchofu, Ota Ku, Tokyo.

New arrivals for language study in the *Interboard Missions* are:

MISS NAOMI KRUEGER (E & R), MR. MYRON ROSS (E & R), MR. BOYD REEDY (MC), and MISS PAULINE (CMS), who will be living in the Interboard House, 4/12 Shiba Koen, Minato Ku, Tokyo.

REV. & MRS. PEYTON LEE PALMORE, III (MC) will also be living in the Interboard House. Mr. Palmore sent three years in Nagoya as a J-3, and now returns, after taking a degree at Yale University, as a regular missionary.

MISS MARY FOSTER (MC) 69 Shoto Cho, Shibuya Ku, Tokyo

MISS MAE HORNING (UCC) 2 Torizaka, Azabu, Minato Ku, Tokyo

MR. & MRS. STEWART D. ROBERTSON (UCC) 2/35 3 Chome, Denenchofu, Ota Ku, Tokyo.

MRS. & MRS. RICHARD LAMMERS (E & R) 6/1 Asukai Cho, Tanaka, Sakyo Ku, Kyoto

MISS MARGARET MAIDEN (MC) 35 Nakayamate Dori, 4 Chome, Ikuta Ku, Kobe

REV. & MRS. LINWOOD DAVIS and three sons arrived in September to join the Missouri Synod Lutheran Mission and will be located in Tokyo for language study.

New missionaries in the Presbyterian U. S. Mission who will be studying in the Kobe Language School are: MR. & MRS. JOHN FRANCIS BRIDGMAN, 1478 Shironomai, Mikage Cho, Higashi Nada Ku, Kobe;

REV. & MRS. LARDNER CHARLES MOORE, 3 Kumochi Cho, 1 Chome, Fukiai Ku, Kobe. Mr. Moore is the son of Rev. & Mrs. Bowd C. Moore (RCA) of Fukuoka.

MISS NELLIE SWENSON (RN). 112 Yamamoto Dori, 4 Chome, Ikuta Ku, Kobe.

New missionaries of the American Baptist Missionary Fellowship who will be in language study: MR. & MRS. GERRY GANO, 2 2 Chome Shimouma Cho Setagaya Ku,

Tokyo, and Mr. & MRS. L. STANLEY MANIERRE, and three children, 73 Kanoedai, Minami Ku, Yokohama.

MISS ABBIE SANDERSON, formerly of China, will be at the Shokei Girls School, 2 Nakajima Cho, Sendai Shi, Miyagi Ken.

Arrivals

The following members of Interboard Missions have returned from furlough:

MISS LOIS F. KRAMER (EUB) 500, 1 Chome, Shimo Ochiai, Shinjuku Ku, Tokyo.

MISS MARY BELLE OLDRIDGE (MC) 69 Shoto Cho, Shibuya Ku, Tokyo.

MISS ELEANOR WARNE (MC) Matsuyama; MISS DOROTHY SCHMIDT (PN) Meiji Gakuin, Tokyo.

REV. & MRS. JOHN DE MAAGD (RCA), 37 Bluff, Yokohama; REV. & MRS. E. F. CAREY (UCC) Matsumoto; MISS BELLE BOGARD (RCA) Kobe Jo Gakuin, Nishinomiya; MISS JENNY LIND (MC) Fukuoka Jo Gakuin; REV. & MRS. P. LEE PALMORE (MC) 1 Hanayama Cho, 1 Chome, Nagata Ku, Kobe; MISS DULCIE COOK (UCC) 22 Sakuragi Kunoshoji, Teramachi 3 Chome, Kanazawa.

Other Interboard Mission Arrivals: MR. & MRS. DAVID LARSON (AB), term teacher at Kobe Jo Gakuin; MISS JOYCE KOCH (MC) term teacher at Kwassui Jo Gakuin, Nagasaki; MISS EUGENIA REGISTER (MC) term teacher at Aoyama Girls' School, Tokyo.

REV. & MRS. NORMAN E. KOEHLER have been appointed by the Presbyterian Church, USA, for full time Christian service for military personnel. While Mr. & Mrs. Koehler will be technically responsible to the Council of Cooperation, their work will be directed by a special committee of the National Christian Council of Japan.

REV. & MRS. PAUL KREYLING (MSL) returned from furlough in June. They will attend the language school of the Tokyo Lutheran Center until late fall when they begin their new service in Nagaoka.

REV. & MRS. J. A. McALPINE (PS) and daughter Jean have returned from furlough and are living at 6, 1 Chome, Kokunoe Cho, Gifu.

REV. & MRS. ARCH B. TAYLOR JR. (PS) and three sons have returned and are living at 1 Yamada Cho, 3 Chome, Nada Ku, Kobe. They will study at Kobe Language School, having returned as permanent members of the Mission.

MISS SUSAN CURRELL (PS) has returned to 116 Shigatsuta, Hongu Cho, Kochi.

Departures

Interboard missionaries who have returned to the United States and Canada:

REV. JOHN YOUNG (AB) and REV. & MRS. ROY SCHNEIDER (UCC)

REV. & MRS. SAM FRANKLIN, JR., (PN) return to the U. S. in October for a special assignment under the Presbyterian Church U. S. A. Board.

MRS. RENDELL DAVIS (PN) returned to the U. S. with her two young children in

late August, due to the serious illness of her father.

MISS MARY BEDELL & MISS ETHEL BOST (MC), both former missionaries in China, have returned on furlough. Miss Bedell taught four years in Hiroshima Jo Gakuin, and Miss Bost five years in Kwassui Junior College, Nagasaki.

MISS DOROTHY CROSKREY (MC) of Fukuoka left for furlough in August.

MRS. MARGARET BUMEISTER ANDERSON (MC) left Japan in August to return to her home in Minnesota. Mrs. Anderson was in Japan as a missionary from 1926 to 1931, and has just completed a two year period of special service in Kwassui Junior College in Nagasaki.

MISS LOUNETTA LORAH left Japan in August after spending a sabbatical year teaching at Fukuoka Jo Gakko under the Woman's Division of the Methodist Church.

MRS. MORSE SAITO (MC) and son left Japan on furlough in August to join Mr. Saito who left earlier and is studying at the University of Michigan.

REV. & MRS. A. VAN HARBIN (MC) and family of Kwansei Gakuin left on furlough in May. They travelled to the U.S. via Europe.

Change of Address

REV. PAUL SETTERHOLM (ALM) from Hiroshima to Yanai Shi, Yamaguchi Ken.

REV. KARL W. BERG (ALM) to 308 Zakoba Cho, Hiroshima Shi

Interboard Missionaries:

MISS ALICE MacDONALD (UCC) to c/o Koichi Hirano, 562 Fujiyama, Itabashi, Odawara.

REV. & MRS. PIERCE GETZ (E & R) to 648 Hiratsuka Cho, 2 Chome, Shinagawa Ku, Tokyo.

REV. ALFRED STONE (UCC) to Kta Odori, Higashi 6 Chome, Sapporo, Hokkaido

MISS ELIZABETH BANDEL (MC) c/o Mrs. Sasae Ando, 309 Seijo Machi, Setagaya Ku, Tokyo.

REV. & MRS. ROGER B. SIMPSON (PN) to Canadian Academy, Kobe.

Mr. HENRY WARKENTYNE (UCC) to Interboard House, Tokyo.

MISS BETTY URQUART, to Baiko Jo Gakuin, Shimonoseki.

REV. & MRS. ALDEN MATTHEWS (AB) to 510 Ueda Takakura, Hino Machi, Minami Tama Gun, Tokyo.

DR. G. G. LLOYD (PN) to Hawaii Ryo, Teramachi Dori, Imadegawa Sagaru, Kamikyoto Ku, Kyoto.

DR. & MRS. HENRY JONES (PN) to 200, 2 Chome, Shinonome Cho, Higashi Ku, Osaka.

MISS DORIS SCHNEIDER (EUB) to 45 Daigaku-Mae, Senriyama, Owaza, Higashi Ku, Odaka.

MR. WILLIAM ESTELLE (RCA) to 107 Ohori Machi, Fukuoka.

MISS JEAN LITTLEJOHN (AB) to Ryogoku, Tomisato Mura, Imba Gun, Chiba Ken.

REV. & MRS. RUSSELL NORDEN, to 1 Gofuku Machi, Fukuoka Shi

REV. & MRS. ROBERT RAHN (MC) to 4/5 Wakamatsu Dori, 3 Chome, Toyonaka Shi, Osaka Fu.

REV. & MRS. R. W. BROWNLEE (EUB) to 62 Yayoi Cho, Tomakomai, Hokkaido.

MISS RUTH BEAN (M) to 2, 8 Chome, Kurogane Cho, Kushiro, Hokkaido.

DR. & MRS. DON McCAMMON (M) to 428 Honan Cho, Sugunami Ku, Tokyo.

DR. & MRS. FRANK A. BROWN, JR. (PS) to 21—1629 Tarumi, Suita, Osaka Fu.

REV. BENSON CAIN (PS) to Shikoku Christian College, Zentsuji, Shikoku.

Births

JEAN ELIZABETH BROWNING, September 11, 1954 in Tokyo

Parents: Dr. and Mrs. Willis P. Browning (MC).

ROSEMARY BUCKWALTER, July 11, 1954

Parents: Rev. & Mrs. Ralph E. Buckwalter (M)

JOHN PETER THURBER, June 21, 1954 in New York City

Parents: Rev. & Mrs. Newton Thurber (PN)

JULIETTE MAY SHIMER, August 3, 1954 in Tokyo

Parents: Mr. & Mrs. Eliot Shimer (MC)

ANNE PATRICIA HESSELINK, July 20, 1954, in Tokyo

Parents: Rev. & Mrs. John Hesselink (RCA)

MELODY LYNN WARNER, July 27, 1954 in Tokyo

Parents: Rev. & Mrs. Austin Warner (UCMS)

Marriages

REV. ROBERT BARKER (PN) and MISS KIYOKO TATSUZAWA were married in Kyoto. August 10, 1954.

MR. JAMES MELCHERT and MISS MARY ANN HOSTELER were married in Tokyo on July 11, 1954.

Visitors

DR. JESSE BAIRD, President of San Francisco Seminary, San Anselmo, California, will be visiting in Japan and Korea from September 25 to October 10.

Relatives of missionaries who have been visiting in Japan are:

Mother of MRS. WILLIS BROWNING;.....DR. & MRS. TORREY OF KOREA;.....parents of MRS. GLEN JOHNSON;.....parents of MR. WALLACE BROWNLEE;.....MISS MARGARET FINCH and MRS. JAMES L. FINCH, sister and cousin of MISS MARY FINCH;.....MRS. ELSIE McCAIN, sister of DR. PEARLE McCAIN of Seiwa, Nishinomiya;.....MISS GRACE REEVES, sister of MRS. SHERWOOD MORAND will spend a year in Japan, during which time she will teach at Baika Jo Gakuin, Osaka;.....MR. & MRS. KLEIN, parents of MRS. RICHARD B. NORTON, are living at 7 Kitanagasa Dori 4 chome,

Ikuta Ku, Kobe,

DR. SPRINKLE, new editor of World Outlook, visited Japan in September.

The Lacour Evangelistic Crusade team composed of 22 Christian workers, primarily Methodist ministers, have just returned to the U. S. after completing a successful evangelistic campaign in Fukushima Ken.

REV. WALLACE E. MERWIN, secretary of the Far East Joint Office of the Division of Foreign Missions of the National Council of Churches of Christ in the U. S. was a member of the special evangelistic team of eminent American churchmen brought out by Air Force Chief of Chaplains, Gen. Carpenter, for preaching in various air bases in the Far East. Mr. Merwin in particular, but the group in general, studied the problem of Christian service to military personnel off duty.

The REV. & MRS. PAUL PALLMEYER, of Hintington, Long Island, New York, visited their son the REV. PAUL PALLMEYER JR. (MSL) and family in Asahigawa, Hokkaido, during the summer.

The REV. WALTER KRAEMER (MSL) and DR. CARL F. YAEGER of the National Lutheran Council, Executive Secretaries of the Lutheran Service Commission in Washington, D. C. visited the Tokyo Lutheran Center on their world tour in the interest of Lutheran Service Centers for the American military personnel. The Tokyo Lutheran Center among its numerous activities has a weekly Sunday morning English service for the military personnel in the Tokyo area under the direction of the Service Pastor, Edwin C. Sohn of the Lutheran Service Commission.

The REV. WILLIAM DANKER, chairman of the Japan Conference, Missouri Synod, and the REV. DELMAR GLOCK, director of the Japan Lutheran Hour, visited Korea for a week during the summer in the interest of extending the International Lutheran Hour to Korea.

Miscellaneous

MISS ADELE BOVENKERK, daughter of REV. & MRS. HENRY BOVENKERK, will teach at Canadian Academy, Kobe, this year.

Many letters have come out of Japan in recent months concerning the H-Bomb tests and the various problems of America's presence in Japan. We reprint one because we feel it is one of the best so far formulated both as regards its content and the attitude which prompted its composition. Read in the spirit in which it was written, we believe it will do much to foster mutual understanding.

APPENDIX A

Letter to Christians in America

March, 1954

Dear Christian Friends:

We are Japanese teachers who have particular responsibilities as Christians in the educational field in Japan. Because we are conscious of our special mission for the Christianization of our country, we wish to make the actual conditions in Japan and our honest opinions known to our fellow Christians in America.

However, first of all we must apologize from our hearts for the great wrong inflicted by our country upon your country during the war and for our negligence and weakness as Christians for not having been able to do anything about it. Yet, in spite of that, you unselfishly have given spiritual and material aid to Japan and to the churches of Japan, and we accept this with deep gratitude as a sign of our friendship in Christ.

We questioned whether or not it would be a good thing to send a letter like this and whether or not it would injure our friendship. In fact, several people advised us against it; and some even said that it might be received ironically or with ill feelings. But we felt that we must make it as the conscientious expression of our convictions. This is not just what might be called an accusation, but it is our confession so that you as fellow Christians will not be led into similar mistakes. We are sending this letter hoping that you will listen to our plea and will try to understand why even Americans, who are said to understand us most, differ in opinion with us when it comes to some fundamental matters.

I. *Why has the anti-American feeling increased in Japan?*

We do not know to what extent you, who are across the ocean, are conscious of the fact that there is anti-American feeling in Japan, especially among the students, intellectuals, and the laboring classes, and what the cause of this feeling is. According to a recent newspaper census, this antagonistic feeling is on the increase. Since Japan has been and is at present indebted to you, you must wonder at this ungrateful attitude.

However, it is not without reason. In a word, it is because the Japanese people acutely feel the contradiction brought about by the San Francisco Treaty and the Security Pact:

A) *The San Francisco Peace Treaty not only does not settle the greatest responsibility of Japan, but forced us into a new position of hostility.* Even though that treaty was declared to be a treaty of reconciliation and trust, it forced us to take a hostile position towards Soviet Russia, and towards China, the country to which Japan had inflicted the heaviest damage before and during the war and which we should have made amends first of all. There is no doubt that this is very dangerous for the peace of Japan. At the time when the treaty was agreed upon, most students, intellectuals, and laborers of Japan opposed it.

B) *The military bases are destroying Japanese life.* There are at present over 700 military bases in Japan. The majority of the people feel that they are not for the protection of Japan but for the protection of America. What is more, farmers, who can own only one-and-a-half acres of land, have had their land taken to be used for bases, and fishermen are losing their means of livelihood. Should war break out, these military bases will become targets for bombing and it is inevitable that Japan will be the front line of battle. This is an important cause for the anti-American feeling.

C) *The problem of prostitution.*

The vice and corruption and the tendency towards inhumanity, which are the products of a military base, are especially seen in the problem of prostitution. We shall refrain from going into details about this matter, but you can draw your own conclusions from the incident of a first year primary school child in his drawing class drawing a picture of his mother sleeping with an American soldier. You invariably reply that in a matter like this, the responsibility is mutual. Of course we feel our side of the responsibility and are ashamed of the weakness and ugliness of such actions of the part of Japanese, but at the same time, we wish you to know that because of the destitute economic life of the Japanese people, there are countless people who have only their bodies to sell in order to make a living, and these people are overcome by the temptation of American dollars.

D) *The pressure for rearmament is especially creating animosity among conscientious Japanese people.* This was not obvious before Secretary of State John Foster Dulles' statement in connection with the MSA (Mutual Security Act) in the fall of 1953. Since that time the feeling of animosity has come out into the open and positive among conscientious people and the positive demand for Japan's rearmament has given rise even to enmity. It is true that there are some people who have interest in vested industries related to military plans and operations and who hope to make a profit from rearmament, and there are some young men who in addition to having no other way to earn a living except by becoming soldiers, also have no hope to live as human beings. But this is due to the fact that at present the international markets have been practically closed to us and our only merchandise is military goods. Indeed the way has been blocked for the second and third sons of farmers who are forced to leave their farm homes because of

unemployment due to lack of land to cultivate, to take part in other productive and socially constructive industries in the cities. Moreover, we as Christians cannot help but regret that the number of people are increasing who conclude that America is taking advantage of this deplorable condition in Japan and that America is unintentionally driving Japan into war again.

II. *What ought to be done?*

A) *The usual answer from America has been that to prevent a great evil a lesser evil must be committed.* If we think deeply about the facts mentioned above, we cannot say that any one of them is America's sole responsibility; rather, they strongly reveal Japan's weakness and misery. But we must admit the fact that from the power which your country exercises over our country, without your cooperation, we are utterly helpless in trying to solve these problems. However, from America and especially from Christians in America, the reply has always been that in order to defend themselves from the greatest evil, namely Communism, a temporary and lesser evil is unavoidable.

B) *It is impossible to defend oneself against Communism by such a method.*

We cannot agree to this way of thinking. We are not necessarily so-called pacifists; the majority of us call ourselves realists. But in spite of that, we do not agree to the attitude as mentioned above which we understand to be very prevalent in your country, because we do not believe that such a method is the solution; rather, it will increase the tragedy in Japan and probably in the Far East. We who feel that we should not lose the freedom of religion and the freedom to evangelize, are suspicious and averse to the tyranny which accompanies Communism. But from a Christian standpoint, we must admit that there is no peace in a Japanese society where the shortcomings which the Communists point out exist and especially where no effort is made to alleviate the poverty which arises from these shortcomings. Mr. Dulles' statement that the Japanese people are extravagant can be truthfully applied to a certain class of society, but the people as a whole can be seen better by citing these figures: In 1949, the average yearly income of Americans was \$1,453 whereas that of Japanese was \$100; moreover it must be said that this great gap in income also exists in Japan. And today the condition has not been changed at all. Rearmament and military industry are causing greater poverty and unbalance among the people. The mere indication that Japan might accept MSA is causing the beginning of an inflation, and housewives in general are in constant fear of depleting living budgets. To us who spend two thirds of our total income on food, inflation spells poverty and even death.

Internationally, the adoption of America's method of dealing with Communism can do nothing but invite war, which will be many times more tragic than what we experienced at Hiroshima and Nagasaki. Under such conditions, we fear that the people will come to feel that a Communist revolution is the only way out.

C) *These events are increasing the danger of Fascism.*

We point out the fact that the acceptance of MSA (Mutual Security Aid) and rearmament, and the increased establishment of military bases are turning the course of Japan

from becoming a democratic country and inviting Japan again to become fascistic with the restoration of nationalism. Already the state ministers are crying for religious restrictions and the revival of the Ise Shrine, which has close connection with Emperor worship, backed by the power of the country. We wish to inform you that in the name of anti-Communism, Japan is being led in the opposite direction from the "democratization" of Japan which you in America seem to desire.

Dear friends, what we wish for you to know is that there is a general feeling that Japan is now being driven into such a condition. The feeling of anti-Americanism which arises from such a condition has even acted as a reaction against the Church, because the Church has historically been looked upon as one with America. In some cases it has made the communication of the gospel to Japanese people difficult. What we have related may sound very distressing to you, especially as you have done so much for us with good will. However, we recall that surely now is the time that the churches of both Japan and America have been called upon by God to act as political watchmen (Ezekiel 33:6), and we as Japanese Christians will strive to the utmost to carry out this mission and we hope you American Christians will do the same, to warn your country, especially against the dangerous policy towards Japan. Is that not the true service we can render to our countries as Christians? Furthermore, we desire that many of the missionaries sent out by your churches will be concerned about these problems in Japan and will give us their good support. We are not reporting all this just for the peace of our own country. We believe that it is at the same time for the peace of the world. We have faith that you will consider what we, as fellow Christians, have said, since we both desire that all the countries of the world may live in true peace before God.

We pray that the peace of God may be upon you and upon all the churches of America.

(Signed)

(There is appended to the original letter the signatures of some 150 Christian Professors, many who are teachers in Mission Schools, all members of the Fellowship of Christian Professors for Peace.)

P. S.

April, 1954

As we were getting ready to send this letter, another dreadful event took place which has aggravated anti-American feeling. Not only did some Japanese fisherman (who were fishing in the South Sea) meet with serious injury caused by the Hydrogen Bomb tests carried out by your country at Bikini, but large quantities of fish, an important item in the Japanese diet, have had to be disposed of time and time again as they proved to be dangerously radioactive. As a result, all the people of the nation have been greatly shocked. Moreover, it is very regrettable that due to the lack of consideration and the seemingly unsympathetic attitude and explanations made by the representatives of your country, the Japanese people feel righteous indignation.

We, who have experienced the horrors of the atomic bombs both in Hiroshima and Nagasaki and now the damage caused by the hydrogen bombs, cannot help but feel that

atomic energy when used for military purpose exterminates peaceful citizens, innocent women and children, and cultural treasures in a flash; so it is an incomparably great evil. It has even reached the stage when eventually all mankind can be completely ruined by it. At such a time, we feel that direct submission to our Lord, who said, "Blessed are the peacemakers," is the right way and the only realistic way for us to take. In this sense, we agree with the resolutions passed by the World Pacifist Conference, which was held in April:

1. Immediate suspension of the production of and experiments in atomic weapons;
2. Discarding of the atomic weapons at present possessed;
3. Restriction of experiments in and production of atomic energy to constructive purposes to serve the welfare of mankind.

We believe that the churches of America have been given a special responsibility to see that this is carried out, as America is one of the two great powers which now control the world. It is not an exaggeration to say that the fate of humanity depends to a great extent on the conscience of the Church in America. We therefore, trust and hope that you will make all your decisions as Christians and thereby help to accomplish the very purposes of God which are love, peace, and goodwill on earth for all men.

After we send this letter to you, we intend to appeal in a similar way to our Christian friends in Soviet Russia. No doubt, we have related facts which are different from what is generally believed in America. We shall be glad to explain further to those of you who still wonder why we hold such views as we do.

We pray for the Lord's blessing on you.

Writers of this postscript:

(There follows the names of seven who signed the general letter)

EDITOR'S NOTE:

Correspondence regarding this Letter or requests for further information should be addressed to the Fellowship of Christian Professors for Peace c/o Rev. Takashi Takasaki 5-30 Asagaya, Suginami-ku, Tokyo Japan.

"You ask my dearest treasure, and I come confessing
It is the burden God has turned to blessing!"

Egi

from *Hearts Aglow, Stories of Lepers*

by the Inland Sea, Nagata and Erickson

This action of the Fellowship of Christian Missionaries relates to the future of the JCQ and therefore we publish it here in the thought that our regular readers will be interested.

APPENDIX B

Fellowship of Christian Missionaries SPECIAL COMMITTEE ON PUBLICATIONS Report, July 30, 1954

This committee was asked to consider the future of the two publications of the Fellowship of Christian Missionaries, namely, the *Japan Christian Quarterly* and the *Japan Christian Year Book*. An added task, assigned to this committee by the Executive Committee of the FCM, was to consider the advisability of issuing a special publication in 1959 for the centennial of Protestant missions in Japan.

The Committee recommends *that both the Japan Christian Quarterly and the Japan Christian Year Book be continued*, since each is filling an important need for persons concerned with Christian work in this country. However, since the primary value of the *Year Book* has been its usefulness as a directory and handbook of missionaries, missionary agencies, and Christian institutions in Japan, and since a more compact and less expensive *Year Book* is desirable, the committee recommends *that the scope of the Year Book be limited primarily to that of a concise, but comprehensive, directory or handbook*, with a prefatory survey article of not more than twenty-five pages in length. Essential information about various organizations and groups should be included in condensed form under the section now known as "directories."

In order to increase the usefulness of the *Quarterly* as a source of information about the contemporary social, political, economic, and religious situation in Japan, the Committee recommends *that the final issue of each volume of the Quarterly include an index covering all articles in the four issues of that volume*.

In regard to a special publication in 1959, the Committee recommends *that a special issue of the Quarterly be published sometime during 1959*. It should be printed on high quality paper and should include pictures along with a symposium by 25-50 outstanding missionaries who would be remembered and known for their years of service in Japan, and whose statements would look toward the past, the present, and the future.

The Committee feels that there is a need also for an up-to-date volume in English on the *History of Christianity in Japan*, and suggests that Dr. Charles W. Iglehart be urged to write such a book.*

* The Fellowship of Christian Missionaries approved the report with the exception of this Item which was superfluous because the NCC is already planning to publish an English History of Christianity in Japan.

With these recommendations, the original assignment given to the Committee has been fulfilled. However, there is a more basic problem about which the Committee wishes to make a recommendation.

The Committee feels that there is a vacuum existing in the field of publicity for Christian work in Japan. In spite of the fact that there are such co-operative Christian organizations in Japan as the Kyodan, the NCC, and the FCM, there is no united voice to carry the message of their activities and needs to the secular and religious press outside Japan. In previous years, individual missionaries have been assigned by the FCM or other missionary organizations to carry on this sort of work "part-time," along with other and more primary responsibilities; but because there has been an increase in the quantity and scope of mission activity since the war, there is need today for more than a part-time worker to report on and publicize this activity.

Since such publicity work is related in function to the editorial work of the *Quarterly* and *Year Book*, the Committee recommends *that the separate functions be combined under the full-time direction of a well-trained person* from America (or, if possible, a qualified person already on the field). His responsibilities would include all, or part, of the following, as determined by the sponsoring bodies:

- (1) Editorial supervision of the two publications;
- (2) Establishment and maintenance of a news bureau for the secular press overseas;
- (3) Contact with the religious press overseas, perhaps through the Religious News Service;
- (4) Contact with the secular press in Japan and with individuals representing it;
- (5) Gathering of significant material and significant articles concerning Christian work in Japan. This would require a travel fund enabling him to visit all areas of this country. He would also need sufficient funds for the maintenance of an office, secretarial help, correspondence, etc. He would be expected to maintain contact with publicity agencies (e. g., publicity chairmen and news agents of various mission boards) already working in Japan.

Such a person should be a man of both maturity and flexibility, able to co-operate with, and win the co-operation of, others; a person who has been trained in Christian journalism; a man who is sensitive to what is news and to the opportunities of preaching the Gospel through news. In order to facilitate contacts abroad as well as in Japan, such a person might serve under a three-year term with a six-months furlough.

Since the project would be a co-operative one, involving the Christian work and interests of many denominations, it seems essential that the person in charge of such a project be supported by and responsible to a widely-representative organization with a definite structure, such as the Division of Foreign Missions of the NCCUSA. If several member boards of the DFM of the NCCUSA would contribute co-operatively to the support of such a project in Japan, it would, the Committee believes, ensure a more effective promotion of Christian work in this country with a minimum of expense to any one board.

In order for the NCCUSA Division of Foreign Missions to accept such a project, it

must first receive an official request along with a tentative budget from a recognized interdenominational body in this country. Therefore, the Committee on Publications recommends *that the Fellowship of Christian Missionaries approve this plan and authorize the Executive Committee to make an official request through the proper channels and to set up a tentative budget in connection with the work of such a person.*

Willis Browning, chairman; Kenneth Heim; B. L. Hinchman; Howard Huff; Everett Kleinjans; Toru Matsumoto.

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